

The Fourth Part of
Naked Truth:
OR, THE
COMPLAINT
OF THE
CHURCH
To some of Her
SONS
For breach of HER
ARTICLES.

In a Friendly Dialogue between *TITUS* and
TIMOTHY, both Ministers of the
Church of England.

*By a Legal Son, and sincere Conformist to the Church of Eng-
land, as established by Law.*

Non recipit mendacium veritas; nec patitur religio impietatem. *D. Hillar.*
Non temerè dico, sed ut affectus sum, ac ut sentio, non arbitror Sacerdotes mul-
tos esse, qui salvi fiant: sed multò plures qui pereant. *Chrys. Hom. 3. in Act. Apost.*
Neque enim aliorum salutem sedulò unquam curabit, qui suam negligit. *Calvin.*

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in *Pater-noster-Row.* 1682.

Naked Truth,

THE

FOURTH PART.

Titus.

Reverend *Tim*, well met: I have thought long for a little serious discourse with thee; and now opportunity favours me: Come, here's a convenient Arbour, let's sit down and enjoy one another one quarter of an hour.

Tim. Enjoy one another! prithee, I can't enjoy my self.

Tit. Bless me! What dost mean?

Tim. I mean I can't, I won't talk.

Tit. I confess you have some ill symptoms upon you; are you not well, Sir?—

Tim. No, not so well as I would be.

Tit. Why, who, or what would you be?

Tim. I would be a Bishop, Dean, Archdeacon, or a fat Pastor at least.—

Tit. I commend thee *Tim*; as mad as thou art, I see thou wilt wish no harm to thy self. And though I never reckoned thy Stars so lucky, as to exalt thee to a Bishoprick or Deanary, yet were it not that thy threadbare Cassock and superannuated Beaver suit it not, I should have thought a lusty Parsonage, or plentifully endowed Vicaridge had been thy lot long ere this.

Tim. No in truth, no such plumbs will fall in my dish.

Tit. Where lies thy misfortune?

Tim. In my Conformity, which is too scanty; yet I know not any *punctillo* required, wherein I have fail'd.

Tit. Fail'd! no, thou art so perfectly innocent in this matter, that if thou wilt call me before the Bishop, I will witness for thee.

Tim. Witness! what will you witness?

Tit. That which, if any thing, will do you a kindness, and help you to your desired preferment.

Tim. What's that?

Tit. In short, I can testify (*verbo Sacerdotis*), that thou art so far from being defective, that thou art *redundant*, out-dost the Act for Conformity itself in Practice, and many of the 39. Articles in Doctrine.

Tim. Good Mr. *Titus*, you make my heart leap within me; I should begin to be proud of my self, if you would but explain your meaning.—

Tit. Nay, not too proud *Tim* neither; for you are not the only man doth this, there are many, too many such Conformists, besides you.

Tim. Good still; *The more the merrier.*

Tit. True, but the *fewer the better cheer.*

Tim. Well, but your meaning: You say, I (and some others) out-do the very Act of Conformity in Practice, and many of the 39. Articles in Doctrine,——Your meaning now?

Tit. That is, in plain *English*, you use those Ceremonies which the Act for Uniformity enjoins not; and preach such Doctrines as the Articles of our Church (the standing Rule next the Scriptures for our preaching) allow not. This do you, and many more of our brethren in the Church.

Tim. 'Tis easily said, but how do you prove it?

Tit. The thing proves it self, only by having recourse to the Act, and to the Articles, and comparing what you do and say with these touchstones. But before we meddle with proof, let me ask thee a question or two *Tim*, and prithee answer me seriously; come, here's no body hears but thee and I. — *First*, didst thou ever peruse the Act of Uniformity?

Tim. Never in all my life: what need I? I know my duty without reading the Act.

Tit. Hugs well no doubt; — Next, did you ever for you never yet were possessed of a Benefice, though you often possess the Pulpit for half an hour, or so; did you, I say, ever seriously read and consider the Articles of our Church?

Tim. No, neither.

Tit. But you have subscribed them, have you not?

Tim. Yes.

Tit. And not read them?

Tim. No.

Tit. A hopeful youth; I wish you were single: subscribe you know not what! and this makes you preach you know not what; rise a note beyond *Ela*, and to our do all your sober brethren, preach down the Doctrines of the Church you ought to maintain, and destroy with your tongue what you have subscribed to preserve with your hand. This makes our enemies on both sides laugh in their sleeves, to see so many profound Drs. sin for ignorance sake, and some for interest sake rend in peices our very foundations, preach and write contrary to each other, as if the only contest were, not who shall be the honestest and most conscientious, but the greatest Church-man: For go to this Congregation, and there *Dr. Socinus* preaches; to that, and there the Reverend *Arminius* holds forth; to a third, and there the much admired *Calvin* is reading a *Geneva* Lecture; yet all of the Church of *England*, and all subscribers to her Articles. — This is fine indeed, don't you think so?

Tim. I shall think nothing till you come to prove something.

Tit. Well remembered: First then I am to prove, that you (and many more of your Cue) use some Ceremonies which the Act of Uniformity doth not enjoin, and consequently do more than you need, or shall have thanks for from our Lawmakers.

Tim. Ay that, prove that.

Tit. Thus then *Tim*; That Act requires the use of no more Ceremonies than are contained and prescribed in the Book of Common Prayer; if therefore you use any Ceremonies not contained and prescribed in the Book of Common Prayer, you use more than the Act requires —

The Act for
Uniform. Ca-
rols 2d. 14:

Tim. What are those Ceremonies contained and prescribed in the Liturgy or Common-Prayer-Book?

Tit. The Surplice, the Cross in Baptism, and kneeling at the Sacrament of the Lords Supper. —

Tim. Goodman Ninny, and do I use any more than these?

Tit. Yes, Goodman Confidence, and more besides you too.

Tim. Which be they?

Tit. What think you of bowing at the name of Jesus, and bowing to or towards the Altar? Are not these as much, and as great Ceremonies as either of the former?

Tim. Granted, and as innocent too.

Tit. That's not the case, but are they enjoined? For if saying this or that is an innocent Ceremony, will justify the making and use of it, we may quickly have as many as the Church of *Rome* her self; and then what's become of our Reformation; for all her Ceremonies are innocent, her self being Judge? — But where, I say again, are these required?

Tim. In the Liturgy, are they not?

Tit. Not in that which my Church-Wardens bought for me; and they tell me, they are sure they bought the newest Edition.

Tim. I'll protest you've stunded me; Ple consider of it.

Tit. Consider it! be ashamed of it; for you transgress the Law as much in adding to, as in taking from what is contained and prescribed in the Book of Common Prayer: for the Act establisheth that, and no other; the Ceremonies therein contained, and no more. For your fuller satisfaction read the words of the Act in this point; they are these, — *And be it further enacted by the Authority aforesaid, that no form or order of Common-Prayers, administration of Sacraments, Rites or Ceremonies (mark that) shall be openly used in any Church, Chappel, or other publick place of, or in any Colledge or Hall in either of the Universities, &c. other than what is prescribed and appointed to be used in and by the said Book (note that also). And lest once mentioning of this should not be sufficient, you have afterwards (when the said Book, with the Prayers, Rites and Ceremonies prescribed and appointed by it, is named) these words (and no other) again repeated. — What think you now Tim?*

Tim. I think bowing towards the Altar, and bowing at the name of Jesus are works of supererogation, and not at all meritorious; For the Act seems not only not to enjoin them, but to forbid them, in as much as they are no where contained in the said Book.

Tit. Thus you give offence, and become a scandal to weak brethren where you need not, nay in things you ought not.

Tim. I see it, and hope I shall

shall avoid it for the future, and shall endeavour, my brethren of the Clergy about me may do the same.

Tit. I wish they may. But there is that which is far worse

than all this. *Tim.* What should that be, brother *Titus*?

Tit. Thank you Sir, for that friendly title; I wish we of the Clergy were all true brethren in heart and deed; that we might all speak and do the same things, as our Rule requires: I am pleased, I say, with this expression of amity, and 'twill make me the more free in my talk with you, as well as serious.

Tim. The more free the more grateful; for you have gained upon me by your plain dealing and strong arguments. Go on brother, with what you were about to say was worse than the addition of those Ceremonies.

Tit. 'Tis this, brother, That many of our publick Preachers, some ignorantly, some (I fear) designedly, oppose and preach down the very Articles of our Church, which they have subscribed, and which we all are bound to maintain and keep close to, which hath been matter of great grief to me to consider.

Tim. But surely there are none do this. *Tit.* As sure as you are there, too many; and, if I mistake not, you for one, and that too oft. — *Tim.* I am not conscious to my self I do, or ever did.

Tit. I confess I have so much charity as to think so, and that your sin is a sin of ignorance, because you said but now, you never read the Articles. Though I must tell you, *Tim.* 'tis vincible ignorance; for that you have not read them, is your own fault. — *Tim.* No I profess, they are so scarce to be got, that I know not where to have them; and I withal so short of money, that I know not how to purchase them.

Tit. To remove this obstacle, and cure your ignorance in some measure, here they are: I hope you can read as well as preach. —

Tim. Yes, yes, I am not so ignorant neither; pray let me see them.

Tit. Hold, not without Conditions.

Tim. What are they?

Tit. Nay, reasonable enough: First, that you will stay so long here as to read them over deliberately; and Secondly, admit of a short debate, as we pass along, upon some of them; and then tell me, whether I do any wrong to you and many others, in saying, that your Doctrines and theirs do not admirably well agree with them: For I meddle only with those that have subscribed, yet do not keep to them.

Tim. All this is highly reasonable, and I readily yeild to it. *Tit.* Begin then, and read carefully, not hastily. —

Article 1.

Tim. There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible: And in unity of this Godhead there be three persons, of one substance, power and eternity, the Father, the Son and the holy Ghost.

Tit. Hold now; what think you of this Article? *Tim.* Mighty well, sound and good, and no body surely but believe and approve it; both in part and in whole.

Tit. I am afraid not; how else come you (and many others) to discourse sometimes against, and deride what is contained in it? I don't mean the being of a God; for tho' some in their works (and with *David's* fool in their hearts) say there is no God; yet I know you dare not do it in words. But that which is next door by, they dare and do say.

Tim. What's that?

Tit. That there is no Providence.

Tim. Admit it, wherein doth that cross this Article, that hath not a word of Providence in it? I don't see but a man may think so, and yet safely subscribe this Article.

Tit. Right, 'tis what I expected, and doubtless there are many of your judgment; but what if I prove a Divine Providence governing the world, and all that there is; and after that, prove too, that this first Article of our Church plainly asserts it?

Tim. Then I shall say, I never understood it.

Tit. A worthy satisfaction for your gross, wilful ignorance, and the great mischief you have thereby done to the Christian Religion, and the Church of God established amongst us. Tell me, what think you of those words of our Saviour, *Not a Sparrow falls to the ground without your father*; and the hairs of your head are all numbered? I think this bids fair to prove a protecting, preserving, disposing providence, and that not only as to the great changes and revolutions in Kingdoms and Nations, but even as to smaller matters, such as relate to you, and me, and every man; nay, to the very beasts and birds. And he that shall seriously consider the workings of God now in the world, and even in that spot of it which we inhabit; and think how the wise and profound Politicians of *Rome* are baffled in their enterprises, and detected in their hellish Plots and Counsels, even beyond their expectation or belief, must either put out the eye of his Reason, or else he must needs see and adore a special hand of Providence acting for us to admiration — What prevented the further designed mischief from taking place, when *London* was put in flames, if pro-

vidence

Mat. 10. 29, 30.

vidence did not? How came the late (as well as former) Popish Plot against King, the Kingdom, our Religion and Lives, to light, but by providence? In a word *Tim*, think, & then say, what was the safeguard of our present gracious Sovereign in many battels, when divers fell on his right hand and left, in sundry pursuits, and in foreign Countries, and what restored him to his Rights, Crowns and people without the least opposition, and with an universal consent, and unheard-of acclamations of joy, but wonderful providence? Certainly there was as great a Concatenation of providences in his preservation and return, as in the fall and rise of *Joseph* (God give his Majesty an heart to remember and improve it!) or in *Job's*, *David's* case, or any recorded in holy Writ. I cannot therefore disapprove the ingenuous return of a Scholar coming for Orders, and being asked by his Poser, how he proved a providence, answered (it being quickly after the Kings Restauration), *redeunte Carolo*. And certainly wanted we other instances, that's sufficient and high enough alone.

Tim. This is something, but not enough.

Tis. Enough surely to any but an *Epicurean*.

Tim. An *Epicurean*, what's that?

Call me no hard names; if you do, you'll move my Choler.

Tis. I shall be sorry

for that; but if I should, I'll endeavour to make you amends, by laying it again.

Tim. Tell me then, why do you call me *Epicurean*?

Tis. Because I take you

to be one of *Epicurus* his Scholars.

Tim. *Epicurus*! who's he? 'Slid! this is in-

sufferable, *Epicurus*, and *Epicurean*! — Farewel Sir, I'll have no more of this.

Tis. Patience man a little, and hear who this *Epicurus* was; He was a certain ancient Gentleman, Tutor to Mr. *Hobbs*, whom I suppose you well knew.

Tim. You have abated my heate a little, by naming that person, worthy Mr. *Hobbs*, profound, non-such Mr. *Hobbs*.

Tis. I knew how to nick you; I know you are

well acquainted with his works.

Tim. Huge well; I have read them all, and de-

light to read them.

Tis. More than to read the old doting Fathers, the crabbed

Schoolmen, or any modern Divine, not to say the Scriptures themselves? —

Tim. I think he that reads *Hobbs*, reads all that is to be read, can be read, or is worth the reading. But what is all this to *Epicurean*?

Tis. You mistake *Tim*, 'tis *Epicu-*

rean; and the short is this, Mr. *Hobbs* denies a providence, he learned it of *Epicurus*; you deny a providence, being taught so of Mr. *Hobbs*; and so you are either an *Epicurean* or an *Hobbist*, which you please *Tim*; Though I stiled you after the first, as being the more ancient, and so I thought the more honourable.

Tim. Well, if this be all

you mean by *Epicurean*, I shall own it for Mr. *Hobbs* his sake, and am of his opinion, and shall be, notwithstanding what you have urged —

Tis. I am sorry for it;

but if what I have inferred from the words of Christ prevail not, what think you of the opinion of a grave Divine and good Christian?

Tim. I don't know, who

is it?

Tis. One that no doubt understood the Articles of our Church very

well; hear what he saith, and you will judge who I mean —

O sacred Providence, who from end to end,

Strongly and sweetly movest! shall I write,

And not of thee, through whom my fingers bend

To hold my Quill? shall they not do thee right?

Of all the Creatures —

Tim. Hold, here's enough, 'tis *Herbert*, but little to my conviction.

Tis. I was afraid so; but will you be determin'd by a whole Church?

Tim. Now you come close, could you but find a whole Church owning this.

Tis. I think 'tis no hard matter.

Tim. What Church, and where I pray?

Tis. The Church of *England*, and in this very Article you have now read, and that in these words, — *There is but one living and true God, — Maker and Preserver of all things*. Now how will you grant God to be the Preserver of all things to this very moment, and not allow of Providence? — And to assure you this is her meaning, the prayers of our Church are answerable to her faith, v. *Coll*. for the 8th Sunday after *Trin*. *Whose never failing Providence, &c.* *Tim*. Preserver! I profess 'tis so, Preserver and never failing Providence! I never minded it before. This has somewhat in it to your purpose more than I have noted.

Tis. Something in't! for shame *Tim*, knock under: what, subscribe such an Article as this, and to the use of such a prayer as this, and yet deny Providence? Must God preserve the world, and yet not be at the least concerned in any thing done in the world? O non-sense! stupidity! the very *Heathens* spoke more like Divines and Christians than you, and the rest of your Atheistical gang. Hear what one of them saith (and he none of the best neither), *Seneca* I mean, who calleth God, the *Keeper and Governour of the whole world; a mind, a spirit, the Lord and Artificer* (or Creator of all the world), *he to whom every name agreeth*. Will you call him *fate*? You will not be out; for he it is on whom all things depend. Will you call him *Providence*? You will

say

Herb. on
Provid.

say right; for by his counsel the world is provided, and taken care for, that it remains steady, and performeth its operations.—Thus he. And Du-plessis, Lord of Morney, in his Book of the trueneſs of Chriſtian Religion, ch. 13. ſheweth, that Providence is abundantly owned by Plato, Plotinus, Hierocles, Ariſtole, Cicero and others. And in ſhort, none but ſome of the moſt ſenſual and brutiſh Epicureans, ever ſo much as called this in queſtion.

Cuſtodem, Re-
ſtoremq; uni-
verſi, animus
& ſpiritus,
mundani hu-
jus operis Do-

minum & Artiſicem, cui nomen omne convenit. Viſ illum ſatum vocare? Non errabis. Hic eſt, ex quo ſuſpenſa ſun-
omnia, cauſa cauſarum. Viſ illum Providentiam dicere? Recte dicis. Eſt enim cujus conſilio huic mundo provide-
tur, ut in inconcuſſus eat, & actus ſuos explicet. Sen. Nat. Qu. 2. cap. 45.

Tim. And ſuppoſe they do, What ill conſequence can follow upon it? Tit. Many and ſad ones, tho' perhaps otherwiſe in your opinion; for firſt, you hereby deny God's Mercy, Wiſdom and Goodneſs, in that you ſuppoſe him to take no care at all of, or regard to the numberleſs number of creatures that he hath made. Next, you abridge him of his Sovereignty, and take his Prerogative from him, which is this, To diſpenſe good and evil as he pleaſeth; *Is there evil in the City and I have not done it, ſaith the Lord?* Nay, you do in effect deny his being, and ungod him, to ſuppoſe him to fit like an old man, idle in Heaven, and unconcerned at what is done here below. Another ſad conſequence is, that all the ſigns in Heaven, Comets, Blazing-ſtars, all heavy and fore Judgments upon Kingdoms in general, as War, Plague, Fire, Famine, ſignifie nothing; with all perſonal calamity and afflictions: And that all good as well as evil comes by chance and fortune; that God hath no hand or providence in the diſpenſation of either, Conſequentially all ground and reaſon of Thankfulneſs or Humiliation towards God vaniſheth, ſince he is not to be owned either in the good we receive, or the evil that we ſuffer.—What think you of theſe things? Tim. Theſe are ſad indeed.

Amos,

Pompia.

Tit. Yet true and natural Inferences from your Doctrines; and if you would ſpeak out, you muſt own it: As a Divine of our Church once did, when being exhorted by a Perſon of Quality to give God thanks for his good Providence in raiſing him to ſuch a Preferment, replied to this purpoſe, *Providence!* (ſaith he) *thank my Money and my Friends, for without theſe I had gone without it, for all Providence.* Are not theſe truſty Lads to their Subſcriptions of the Articles! Tim. Enough of this, Sir, I have done: Let us go on to the next.—Artic. 2.

The Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and Eternal God, of one Subſtance with the Father, took man's nature in the Womb of the bleſſed Virgin, of her Subſtance; ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joyned together in one perſon never to be divided, whereof is one Chriſt, very God and very man, who truly ſuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a ſacrifice not only for Original ſins, but alſo for actual ſins of men.

Tit. This is another Article you and I have ſubſcribed to, and profeſs to own, and have promiſed to maintain.

Tim. And good reaſon; for I ſee nothing in it but what is ſound and Orthodox; and he deſerves not the name of a Chriſtian that ſays otherwiſe.

Tit. I am of your mind; yet I fear you have cracked ſome part of it in your elaborate diſcourſes *extempore*. To try you, I will only crave your Opinion of one little branch of it; What think you of *Original Sin*? Tim. I take it to be only a privation of Original Righteouſneſs.

Tit. Now I know whereabouts you are; You are one of thoſe ſubtil Gentlemen, who ſubſcribe the Articles of the Church of England, and when you have done, preach the Doctrines of the Church of Rome, and Canons of the Council of Trent. This is very pretty! a Popiſh Prieſt may do as much. But we will debate farther on this in its proper place, under Artic. 9. which ſpeaks as plain Engliſh in this point, as ever Article did.—Go on therefore to the next. Artic. 3.

Tim. *As Chriſt died for us, and was buried: ſo alſo it is to be believed, that he went down into Hell.*

Tit. Here is ſomething in this Article will take up a little more of our time than ordinary, becauſe it is a matter of weight, and what I know you and I much differ in? Tim. What can that be? 'tis all mighty plain to me.

Tit. No doubt, ſince you never read it before; but when you have conſidered it as oft and thoroughly as I have done, perhaps you may heſitate as well as I, in what ſenſe we are to take the latter part of it, viz. *So alſo it is to be believed, that he went down into Hell.* Pray what is your ſenſe of it? and how do you teach people to underſtand it? Tim. That Chriſt did perſonally and locally go down into Hell, that is, into the place or ſtate of the damned, to ſuffer there;

to conquer and overcome the Devils in their place of reſidency, and to free thoſe Souls that were detained in Hell till Chriſt's deſcenſion thither.

Tit. I know ſome of the Ancients, and all the Papiſts are of this opinion; yet I confeſs 'tis not clear to me, nor do I find any reaſon to think our Church intends this ſenſe in her Article. And if you will have patience with me, I ſhall give you my Reaſons for it. Tim. I will exerciſe what patience I can; but pray be brief. Tit. As brief as the weight of the matter will give me leave. To explain the Terms of the Article a little [*He went down, or deſcended*]: To deſcend, is properly to go down by bodily motion from a higher place to a lower.

Council of
Trent, Seſſ. 3.
Can. 6.

lower. But in a borrowed sense, or speech, it signifies a change of state, from better to worse, from greater to meaner, as *Isa. 47. 1. Come down (or descend), and sit in the dust, O virgin daughter of Babylon [into Hell]*: The word here *Englified Hell*, in the *Hebrew* is *Sheol*, in *Greek* is *Hades*: And this I find is taken four ways in Scripture; For the grave, or place of the dead, *1. King 2. 6.* For the power of death, or state of the dead, appointed to all men, good and bad, as *Psal. 89. 48.* For extreme humiliation or abasement, or such sorrow and pains as may be compared to hellish sufferings, *1. Sam. 2. 8. Psal. 18. 5.* and for the place and state of the damned, *Luke 16. 23. &c.* and when he was in Hell. Now in which of these senses do you take it?

Tim. In the last, as without doubt our Church intends it. *Tit.* That is, not in any, or all the three first, viz. the grave, the power of death, or extreme abasement and hellish sufferings, but in the last, namely, that Christ descended into the place of the damned, suffered in the same flames wherein the rich man cries out he was tormented, and wherein the Devils themselves and damned Spirits have suffered, do and shall suffer for ever. *Tim.* Yes, I believe so, and shall never believe otherwise. *Tit.* Perhaps you may, when you have heard what I have to offer to the contrary, which now follows: 1. It is not clearly recorded (as all other parts of our Belief are) in Holy Scripture, that Christ did locally and personally descend into the place and state of the damned: For the word *Hades* taken in this sense, occurs but once in all the New Testament, viz. *Luk. 16. 23.* which is not spoken of Jesus, but of Dives. Nor doth the word there signify the place of the damned, from the force or propriety of it, but from the circumstances which are there noted: For Dives is not simply said to be *in Hades*, in inferno, seu Gehenna, but in torments and flames. Moreover the Evangelists, who have professedly delivered to us the whole History of our Saviour, from his Incarnation to his Ascension, have not made the least mention of his descent into Hell in this sense.

Tim. Surely you are mistaken. *Tit.* Discover where; And I cannot conceive they would have omitted it, had Christ done it, or had it been necessary to salvation to believe it: Particularly, *St. Luke* writes nothing of it in his Gospel, in his Preface to which, he tells *Theophilus*, That he would write to him in order of all those things whereof he had perfect understanding, *Luk. 1. 3.* And *St. Paul*, rehearsing certain chief Heads which he had preached to his *Corinthians*, mentions the Death, Burial and Resurrection of Christ, but not his local descension to the state and place of the damned (which had been a fit place and opportunity to have inserted it); yet affirms, he had preached what would suffice to salvation, if they were not wanting to themselves, *1. Cor. 15. 1. 20. 5.*

Tim. You begin to shake me, when I thought I had been invincibly settled, and unconquerable: you give me soft words, but hard Arguments; have you any more behind? for I think long till this combat is ended? *Tit.* Yes, 2. I say further, that if Christ descended to the place or seat of the damned, it was either in his soul, which the Scripture testifies went the day (or moment of his Death) into Paradise, *Luke 23. 43.* a place of Joy, not torment; and in the same Chapter he saith himself, He commended his soul into the hand of his father, in the same sense no doubt; that *St. Stephen* did after his example. Or else in his Body, which we are assured by the same Infalible Spirit, was in the grave till the third day, the day of his Resurrection, *Mat. 12. 40.* Or else in his Godhead; but to attribute descension to the Godhead is improper, which is in all places at one and the same time; nor is the Godhead subject to passion. How then did he descend? *Tim.* Nay, I cannot particularize them, but surely it was necessary he should do so. *Tit.* Doubtless then it was done, for Christ omitted nothing necessary to be done or suffered, in order to the great redemption he was sent to accomplish. But as the Scripture doth not clearly affirm it, so to me it seems not of absolute necessity, in order to our redemption, that our surety should descend to the place of the damned, and suffer there. *Tim.* What are your reasons for this opinion? *Tit.* Because the place of suffering is but a circumstance. Hell, the place of the damned, is no part of the debt Christ was to pay; nor suffering there locally, any part of payment, that we read of in the Gospel. As the surety may satisfy the creditor in any place appointed for payment, or in open Court; which being done, the debtor and surety are both acquitted, and need not go to Prison: If they be cast into Prison, 'tis because they do not pay the debt; for all that Justice requires, is the payment of the debt, to which the Prison is merely extrinsic. So the Justice of God cannot be satisfied for the transgression of his law, but by the death of the sinner. Now it doth not require, that this be done, or this satisfaction be made in Prison, or in the place of the damned; for the wicked go thither because they cannot pay the debt, or make satisfaction. But our surety, Jesus Christ, who undertook the debt for us, hath made such full satisfaction on the Cross, that himself said, just before he gave up the Ghost, *Consummatum est*, the work was finished. And the Apostles so understood Christ, which made them ascribe all to his suffering, or to the merit of his sufferings on the Cross, as spoiling of principalities and powers; by which is meant the power of darkness, the Devils, *Col. 2. 15.* and the blotting out the hand-writing that was against us, *Col. 2. 14.* our reconciliation to God, *Col. 1. 20.* and tell us, that he is able now to render us unblameable and unreprouable in the sight of God, *Col. 2. 22.* Having by that offering of himself, for ever perfected them that are sanctified, *Heb. 10. 14.* And if God is satisfied, Mans Redemption perfected, and Believers perfected by his Death, I can see no necessity of the following descension into Hell. *Tim.* This is all very rational and convincing. But what makes you think that our Church doth not understand it of a local descension, and require the belief of it as necessary to Salvation? *Tit.* Two things have raised in me such an opinion, viz. 1. Because she doth not here (nor any where else that I can find) give any such sense, or interpretation of the words; which were a very dangerous omission, if the belief of it were necessary to salvation.--- And 2. Because in her 8th Article, where she mentions the 3. Creeds, which she affirms agreeable to Scripture, viz. the Apostles, the *Athanasian* and *Nicene* Creed (which she not only allows, but enjoys the use of in her Liturgy or publick Service), hath in the last of these left the descension of Christ into Hell wholly out, which the certainly would not have omitted, but have inserted it here as well as in the *Athanasian*, had she thought the belief of it necessary to salvation, or designed to bind us to the belief of it; for this were to render that Creed imperfect, which she allows as perfect, and according to Scripture.

Tim.

Tim. Really my Stomach begins to turn at a local descention, yet ere you can work a full Conversion, you must Answer an Objection or two, which I have swimming in my Noddle, against what you have said.

Tit. Out with them, *Tim.* and I'll do the best I can to cleanse thy Stomach and Head too; the latter being (I fear) as much oppressed with ill Notions, as the former is with ill Humours.

Tim. My first Objection is this, *The Terrors and Torments which Christ Suffered in his Soul upon the Cross, went before his Burial, but his descention into Hell follows it in our Creed and Article: therefore his descention in Hell concerns not these Torments.*

Tit. Cunningly offered; this discovers thee either Knave or Fool in *Logick*, which you like best: for the Minor of this Syllogism is faulty; alledging, *Non Causa pro Causa*: or that for a Cause which is none. For know,

1. In the Creed, our Saviours Descention into Hell is put after his Burial, as an Illustration of what went before touching his Sufferings or Passion, least any thing should be detracted from it; and not that it was performed after it. As if it had been said, He not only suffered in Body and Dyed, and was laid in the Grave, but also suffered extream Tortures, Hellish Torments in his Soul too, such as made him cry out on the Cross, *My God, my God, why hast thou forsaken me?*

2. And if you observe it, (*Tim.*) you will find all along in the Creed, a Procession in the Passion of our Lord, from a lesser to a greater Suffering: from the grief and pains of his Body, to those of his Soul. That he did suffer in his Soul greatly, himself Affirms, and we all believe. Now where in all the Creed can you find any thing that may express his Soul-sufferings, if not these Words, *He descended into Hell? He suffered under Pontius Pilate, was Crucified, dead and buried*, is all: which all might be, and he suffer in his body only; and this the Thieves suffered, which were Crucified with him. But his *Descending into Hell*, implys somewhat more, *viz.* Suffering in his Soul: which is all the Judicious and Learned *Hamon* saith on that Text, *Thou wilt not leave my Soul in Hell.* And it is, therefore put last, or mentioned after his Death and Burial, to shew, that it was the greatest and sharpest part of Christs Sufferings. Ham. Act. 2.27.

3. Moreover, for the order of expressing it, I meet with the very same, *Luke 16. 23. The rich man dyed and was buried, and when he was in Hell, &c.* No doubt his Soul was in Hell before his Body was in the Grave; and yet his Burial is put first by our Saviour, and his Soul-sufferings afterwards, as being onely a higher and farther degree of Misery.——So in the Creed it is said, (or in the Article) Christ was Dead, Buried, and descended into Hell; or suffered in his Soul Hellish Torments, as the sense of Gods Wrath, the loss of Gods sight and presence for a time, due for our Sins:——Not that his Death was before his Sufferings in his Soul; but these are mentioned last, as being the greatest, far greater than the Death of the Body: and the highest degree of Christs Passion and Humiliation. And to Conclude otherwise, as that Christ could not, or did not suffer in his Soul these Hellish Torments before his Death or Burial, because mentioned after both; is all one as if you should infer, that never any went to Hell before they were Buried; because it is said in that fore-mentioned Text, *That the Rich man Died, was Buried, and when he was in Hell, &c.* which were a gross Error, and contrary to Scripture. Nay, then it will follow, that the Soul cannot go to Hell, so long as the Body remains unburied: an inference so absurd, that a man of any Reason or Religion, will neither make nor own it.—What say you *Tim.* are we over this stile?

Tim. Pretty well, Thanks to you for the good lift you gave me; but there is another yet behind, as hard to clamber as the former, at which I doubt we shall both stick.

Tit. Never fear it, man, I'll heave with both hands, but I'll have you over, now we are come thus far: What is it?

Tim. Seeing these words [*He Descended into Hell*] are so dubious, and have caused such a Controversie, why are they not wholly left out of our Articles and Creed?

Tit. I see you were more afraid than hurt; for your frightful Objection is dwindled into a little Question: this Bar is so low, you may almost go over without help, were you not so very weak. However, that I may not leave you behind, know first, that every thing that is a Controversie, is not an Heresie, either in matter of Doctrine or Faith, and therefore not presently to be Expunged out of our Creed. And since it hath been received by the Church in all Ages (since the Fourth Century, as *Bellarmin.* tells us) and being rightly understood, contains in it a truth according to godliness, yea necessary to be believed unto Salvation, as the Sufferings of Christ in his Soul, and continuing in the state of the Dead for a time. I say, it being so aptient, and (rightly) understood so necessary, we may not leave it out; but retain it to the Edification of our Faith, and Consolation of our Souls.

Secondly, If because there hath been some difference or dispute about the meaning of this Phrase in our Creed or Articles, we should presently abandon it, by the same Rule we must expunge many Texts of Scripture out of our Bible: as, those that concern the Doctrine of Election and Reprobation, Free-will, Falling away from Grace, &c. Controverted by Learned men on both sides, and of different Perswasions. This is no Rule for putting out of the Articles of our Faith therefore, barely because Controversies have risen about the meaning and sense of it. But I have been too prolix already, therefore let us dismiss this Point.

Tim. No, I am so well satisfied, that I must entreat you to give me the Sum of what you said, as brief as you can; for my Memory is very short: and I would fain retain somewhat, if Possible.

Tit. The short then is this, There are I say these two different senses of these words, *He Descended into Hell.* Some thereby understand literally a Local Descension into the Place or State of the Damned, to conquer the Devils, and so set free those Souls, that were kept in Hell, till Christs Descension. Others understand no more than a further degree of Humiliation, then his Death and Burial. Namely, the continuing under the Power of Death for a time: or of the Sufferings in his Soul on the Cross; whereon our Blessed Saviour was humbled us; and *Inferni tremenda tormenta*, or endured for a time those Torments, *Quae reprobi in aeternum sensuri sunt*, Which the wicked shall Eternally suffer in Hell. As the loss of the sense of Gods

Which is the Opinion of some of the Ancients, and all the Papists.

This is the Opinion of some Fathers, and most of our Modern Reformed

favour, the Malediction or Wrath of God in his Soul, which is Hell, or that Fire which shall never be quenched; In which, Christ himself for a time was scorched for our Sins. And therefore may truly enough be said, To Descend into Hell. These, Brother *Tim.* are the two senses; which of these now do you apprehend the most agreeable to Scripture and the Analogy of Faith?

Tim. The latter clearly.

Tit. Then we have done with this, your satisfaction being all I aim at in this Discourse.

Tim. No, there is one little Question more comes into my mind, though I question whether you can Answer it.

Tit. It may be not: for you know the Proverb, *Tim.* But let's hear it.

Tim. Why did not our Bishops, when by His Majesties Command at his first Return, they inspected the Common-Prayer, and Corrected some things in it, put some gloss upon these words in the Creed, that we might not have been in the Dark, as to their sense of them, which now we are?

Tit. It had been very easie for them to have done it, and why 'twas omitted, I can give no reason, unless it was either because we should not know their Opinion, or because (it may be) they were divided in their Opinions about it. Or else, that they would not assume the Honour of doing all that was needful to be done of this Nature, but leave some things to their Successors; among which, this may be one. And in the next Edition, or next Generation (God grant the Liturgy and Bishops to stand till then) you may expect it.

Tim. 'Tis well Reply'd, I will inquire no further. Let us proceed.

Article IV.

Christ did truly rise again from Death, and took again his body, with Flesh, Bones, and all things appertaining to the perfection of Mans Nature, wherewith he Ascended into Heaven, and there sitteth, until he return to Judge all men at the Last Day.

Tit. The principal intents of this Article are the Resurrection, Ascension of our Saviour, with his Coming to Judgment; in either of which, I confess I cannot charge you, nor I hope any one else.

Tim. No, I am sure they cannot, the People to whom I have Preached now Two Sundays together, can bear me Witness I am sound here, for I have handled these main Doctrines amongst them; though I never knew they were part of the Articles of the Church before.

Tit. That's not material to you, whether you Preach according to the Articles you have subscribed or not. But by the way, I observe *Tim.* you have a Whisking Faculty at handling, to handle Three such Points in two half hours or thereabouts.

Tim. Nay, I was not longer, yet performed so well, that I had as many thankful scrapes, as Dr. O. himself for his long interwoven Discourse of late, at---

Tit. 'Tis like you might have as many Tongues, but I doubt not so many Guineys, as he.

Tim. Guineys, what are they?

Tit. Now I see thou art ignorant of something besides the Articles: Guineys they are the great Procurers of Advowsons, Presentations, and Ecclesiastical Preferments; their Principal Residence is about the Court, and they sometimes help a Church-man at a dead lift, when Merits and Friends both fail.

Tim. I wish I could meet with one of these Courtous Gentlemen, I am sure none ever stood in more need of his Assistance.

Tit. One? no less than some hundreds, (according as the Place may be Thousands) will do you any kindness at all.

Tim. Nay, then I despair, for having lived Forty years and never met with one, 'tis more than probable I shall be dead before I procure a Thousand to stand my Friends.

Tit. It will do you more good to understand the Articles of the Church, and practise them; for that will make you happier in Forty years more, than all the Guineys in England can. Therefore push on to the next.

Article V.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

Tit.

Tit. Here I hope you are found too.

Tim. Yes truly, for the *Athanasian Creed* teacheth me thus much touching the Holy Ghost; which Creed I have often Repeated, and do most stedfastly believe.

Tit. I wish all that have subscribed this Article could say as much.—But let us have the Sixth.

Article VI.

Tim. Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Tit. As to this, I hope, you are perfectly Orthodox.

Tim. So perfectly, that I wish all but the Canonical Books of Scripture, had been left out of our Calendar; for since our Church here Affirms that these Contain all things necessary to Salvation, and consequently are sufficient, for Example of Life, and instruction of Manners, I think we might have made a pretty good shift with these (especially on Sundays) without *Tobias, Bell and the Dragon*, with the use of the *Apocraphites*.

Tit. And I Assure you, if our Calendar were to suffer a new impression, and I were the Corrector, I should not boggle much to gratifie you in this Opinion.

Tim. I thank you for your good will: but since it is not in my power, nor yours to amend it, we must be content, and make as much use of the former, and as little of the latter, as possibly we may.

Tit. Very good, I wish we agree in the next as well as we do in this.

Article VII.

The Old Testament is not Contrary to the New, for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Commonwealth: Yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Tit. This Article hath a great Deal in it.

Tim. Where lies it, I don't perceive it?

Tit. No? Why it Requires of every Christian Man Obedience to all the Commands called Moral; now how do you Comport with it in your Practice?

Tim. I own it, Obedience is Due to all the Commands that are Moral?

Tit. Why is there any that is not Moral?

Tim. Yes, I think so.

Tit. Which is that?

Tim. The Fourth.

Tit. Why so? Don't the Article term it so?

Tim. I can't tell, I don't believe it.

Tit. Nor a great many besides you, who have subscribed this Article, yet deny the sence of it.

Tim. I must be plain, In troth I hold it no more moral than All Saints, or the Fifth of November.

Tit. I thought somewhat was the matter, you make so slight of it; that you can share one half of it Weekly to your own use and Service.

Tim. And I hope no Offence.

Tit. And as you give your People leave in the Afternoon, so many of them take leave for the Forenoon; and thus you share the whole betwixt you, leaving the rest to God Almighty,—Yet no Offence I hope.

Tim. If it be Moral, why is it not perpetuall without Alteration?

Tit. 'Tis the shameful Prophanation of this Day, by you and such as have Sucked in your Principles, that hath Ushered in so much Irreligion amongst us, and helped to pull down such severe Judgments upon us. But hoping, being better informed, you will become reformed, hear me a little, as to this point.

Tim. When you have said all you can, you can never prove it Moral and perpetual.

Tit. You have owned 'tis so, by your Subscription of this Article, and will you now question it?

Tim. Yes, I do, for I knew not there was any such Article amongst them, if I had known it I—

Tit. Nay never Repent you have done it, for you have no cause, if you understood as you ought.

Tim. Understand what?

Tit.

Why doth the Church require all her Members, when this Command is read to say Lord have mercy upon us and incline our hearts to keep this Law, &c.

Tit. That the Morality of this Fourth Command lies not in observing, the Seventh day from the Creation: for the Fourth Commandment doth not require to use and sanctifie the Seventh Day from the Creation, nor from any other Period or Date of time, but only the Seventh Day after Six of Labour, or coming between Six of Labour in a settled Course of Numbring from any Period that God should appoint, and so in the Meaning of that Commandment, we do now and ever must use the Seventh Day. For the Seventh is that part in order of Numbring, which still comes between Six, having Six before it and Six after it continually, and so our *Sunday*, our Day of rest hath, and therefore we also rest the Seventh Day.

Tim. I deny it, ours is the first, not the Seventh.

Tit. And the Seventh as much as the first; the first of our Week, and Seventh after Six of Labour. Indeed the Period from which we take the beginning of our Account is not the same, but another from the *Jews*; for they did Reckon from the beginning of the Creation and so forward, we from the Resurrection and so forward; but ours is as truly and surely the Seventh, as theirs, though Reckoned from another Period: and as for the Period whence the account must be made, we have no word at all in the Precept. For the Precept saith, not Six Days from the Creation thou shalt labour, and the Seventh from the Creation is the Sabbath of the Lord; but, *Six Days shalt thou labour*; nor doth it say, *The Lord blessed and Sanctified the Seventh Day from the Creation*, but the *Sabbath Day*, that is, the Seventh after Six of labour:

Tim. And what do you understand by all this?

Tit. I understand, what I suppose the Article Enjoynes, by *Requiring every Christian to yield obedience to the Commandments*, and so to this Fourth among the rest *viz.* That you and I, and every Christian, is oblig'd by virtue of this Command for ever, to rest every Seventh day after Six from all labour, Recreation, &c. and to Dedicate it in Solemn manner, wholly to the worship and Service of God, by preaching, Reading, Praying, and other Holy Religious Duties and Exercises both in Publick and Private. Consider this a little, and give me your thoughts.

Tim. I need not much time to Study, I have (in the Company I have been Conversant with, some Clergy men as well as others) heard the Sabbath so Decryed, and the strickt Observation of it so slighted and vilified, that I thought there was little in it, more than another day. But for the future, I hope I shall be more diligent in preparing for it, and more strickt and serious in the Observation of it, than ever I have been.

Tit. You will do very well, and to endeavour to bring it into greater esteem and veneration with the people, wherever you come, for the life of all Religion amongst us, consists in a due keeping this day; and believe it our own practice in this regard, will prevail more than our Preaching, Inasmuch as Examples are of more force with men than Precepts. And 'tis our Obedience to Gods Commands, which must evidence the sincerity of our Faith, contained in the Creeds mentioned in the next Article.

Article VIII.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received, and believed: for they may be proved by most certain warrants of Holy Scripture.

Tit. Touching this, I think I need not question you: for though you never see them in the Articles before, yet you have often Read them in the Common-Prayer; and I suppose with hearty assent to the Articles of Christian Faith contained in them.

Tim. I do so.

Tim. Let us therefore hear the next, *viz.*

Article IX.

*Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from Original Righteousness, and is of his own Nature inclined to evil; so that the flesh lusteth always contrary to the Spirit: and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of Nature doth remain, yea, in them that are regenerated, whereby the lust of the Flesh, called in Greek, *πρωμα ορεος*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that Believe and are Baptized, yet the Apostle doth confess, that concupiscence and lust hath of it self the nature of sin.*

Tit. If I remember right, at Reading the second Article, you discovered your self a little infirm and faulty, about Original sin, calling it only a privation of Original Righteousness, what think you now?

Tim

Tim. I think if I had Read this Article, I should never have Subscribed it, nor do I believe it now I have Subscribed it?

Tit. What nothing, no part of it?

Tim. Truly very little, a very small part of it:

Tit. Do you believe the Scriptures? if you do, I see no reason why we should not believe this found Article of our Church, even every shred and Syllable of it: For,

1. It asserts that there is Original sin; which is called *sin*, Rom. 7. 8. *The sinning sin*. Rom. 7. 13. *The sin that dwelleth in us*. Rom. 7. 20. *The sin that so easily besets us*, Heb. 11. 1. *The body of sin*. *The body of Death*. *The Law in the Members*. It is also called *Flesh*. *The old man*. *The Law of sin*. *The plague in ones own heart*. And the root of bitterness. Besides the woful effects we find of it in our selves, proves it. As blindness in the mind, darkness in understanding, rebellion in the will, &c. with unholy and unclean affections, proneness to sinful, and averfness to Holy and Godly Actions.

2. Next this Article teacheth us, that this *Original corruption remains in every man, even in the Regenerate*: and this St. Paul acknowledgeth at large in Rom. 7. and Gal 5. 17. He saith the flesh lusteth against, the Spirit, so that we cannot do the things we would. And St. James, Every man is tempted when he is drawn away of his own Lust. And the best of Gods Children bewail the remainder and indwelling of this Lust and Corruption: doubtless therefore our Church is right thus far.

3. And also in saying, [*in every person born into the world deserves Hell and Damnation*] for if it be sin, as hath been proved already, it can deserve no less, Rom. 1. 18. Colos. 3. 5. 6. Jam. 1. 15. Ro. 6. 23. So that I can find nothing in this Article but may go down very well, if Arminius or Socinus hath not turned your Stomach against it.

Tim. It can never enter into my Head, that Adams sin, he being but one, should defile the Universal Nature.

Tit. I thought Socinus was in your Belly before, now he looks out at your mouth. Adam had in him the whole Nature of mankind, and by his one offence the whole Nature was defiled.

Tim. Adams sin was not voluntary in us, we never gave consent to it.

Tit. There is a twofold will, *Voluntas Natura*, the whole Nature of man was represented in Adam, therefore the will of Nature was sufficient to convey the sin Nature, *Voluntas Persona*, and by every actual sin, we justify Adams breach of Covenant, and that Text Rom. 5. 12, 19. seems clear for the imputation of Adams sin. All were in Adam, and sinned (in him) *in o*, and so our last Translation in the Margin. Though it be rendered [for that all have sinned] yet must it be understood [in him, or sinned in Adam] else it is not true, that all upon whom death hath passed have sinned, as namely Infants newly born. Therefore tis not said all are sinners, but all have sinned, which imports an imputation of Adams act unto his Posterity. So that without question you and I are as guilty of this sin, as if we had been present and joyned with Adam in it. And the offering of another Adam to thee and me in the Church, shews that the dispensation of God is not rigorous, for we may share in his obedience, as well as in the others disobedience. It is as agreeable to the Wisdom and Justice of God by the sin of the First Adam to entail death upon all his Children, as to the Wisdom and Grace of God by the Obedience and Righteousness of the Second Adam, to confer Life upon his Children. Have I said any thing towards your Conviction?

Tim. Yes, a great deal, but to little purpose, for I don't understand this putative sin, and putative Righteousness of the First and Second Adam.

Tit. Take heed [*Tim.*] of making a mock of these serious matters: I could tell where you learned that word [putative] for a need. But as merry as you and your Companions make your selves with it, know that if imputative Righteousness don't justify you, you are in a worse condition than the Scribes and Pharisees, whose Righteousness Legal, I am afraid exceeded yours, and yet insufficient to carry them to Heaven, Matth. 5. 20. And St. Paul, who was as to the Law blameless, doth yet desire not to be found in his own Righteousness, but that which is by Faith through Christ Jesus, the Righteousness (putative as you in derision term it) which is in God by Faith, Phil. 3. 9. But of this in a more proper place. I only demand this of you [*Tim.*] that though you plaid the fool in subscribing this Article before you Read it; yet that you would not play the Knave in disowning it, now you have Subscribed it, making a mock of it: for you must needs understand it, if you understand English, for never any thing said more plainly that there is Original sin in all, remaining in the best of men, and that Adams sin is so far ours, as we deserve Hell and Damnation for it. And assure your self, unless (after this warning) I hear you are Reformed as to this matter, I shall acquaint the Bishop what a Subscriber and maintainer you are of the Articles of our Church, who I doubt not will call you to an account. For I stedfastly believe his Lordship holds it a less sin to be defective in the Ceremonies, than in the Articles: and will sooner Suspend for the latter, than the former. But I hope you will give me no cause --- especially when you have Read the next.

Article X.

The condition of man after the fall of Adam, is such, That he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

Tit. The following Article Concords so well with this, that 'tis pitty to part them; if you will, therefore, Read that too, before we proceed farther.

Tim. I shall.

Article XI.

We are accounted Righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works, or deservings. Wherefore that we are Justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Tit. As to these two Articles, I need not ask your Opinion, for I know you to be as rotten in these, as an Egg nine days fat on. *Free Will* and the necessity and efficacy of Works to Justify without putative Righteousness, is so much your tone in the Pulpit, that the very Bells in the Steeple have learned the Tune. And when you are approaching the Church, the least jar out of it puts you into such an Arminian chafe, that the Bells are presently forsooth *Calvinistical* Bells, the Ringers *Calvinistical* Rogues, wishing the Ropes in their hands fast about their Necks. An admirable Devotion at your first entrance into Gods House!

Tim. And there are more of this Opinion besides my self.

Tit. What Opinion? That the Ninth, Tenth, and Eleventh Chapters to the *Romans*, were foisted into that Epistle by *Calvin*, or at least he had an hand in Composing our Articles?

Tim. No neither, but for *Free Will*, and Justification without putative Righteousness; that Christ came chiefly to be an Example to us, and not to Justify us by the imputation of his Righteousness, this is the Opinion I know many are of besides me.

Tit. Aye, too many: but for you and I, and those men you mean, who have consented and Subscribed to these Articles, to talk at this rate, I must tell you, is a fault not to be born with; whatever others say, that are free, we that are obliged by Promises and Subscriptions, should be honest and true to them.

Tim. Honest and True? Yes so I ought, but I have learned better since my Subscription; and I hope you will give a man leave to improve his Reason and Understanding?

Tit. Yes by all means, but suppose you were called to Subscribe these very Articles word for word again, now your Reason is so mightily improved, what would you do?

Tim. A needless question, for that's not likely.

Tit. Why not? Put case the Patron of a Good (that is a great) Living, or about two hundred or three hundred pounds *per annum*, should out of his Generosity freely offer you the Presentation to it: would you refuse his kindness, rather than Subscratch for it?

Tim. I am afraid I should scarce withstand the force of so taking a temptation.

Tit. And you would Read them openly in the Parish Church, the people being present, and openly declare your approbation of them, and full consent to them (as the Law requires) rather than lose such a Benefice?

Tim. I believe I should, I wish somebody would try me.

Tit. And Preach and Prate against them, or contrary to them, when you had done, ha!

Tim. Not directly.

Tit. Directly or indirectly, directly you would be a Knave for your pains; not to say worse.

Tim. You would not have me talk contrary to what I believe, would you?

Tit. What is that?

Tim. I believe every man hath a power and freedom of Will to good Works as well as Evil.

Tit. What Naturally, and in an unregenerate Estate?

Tim. Yes.

Tit.

Tit. This is contrary to the Tenth Article, as Aye and No, directly Opposite to Scripture, Which saith, the Carnal mind is enmity against God, for it is not subject to the Law of God; nor indeed can be: so then, they that are in the Flesh cannot please God. The Natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are Spiritually discerned. No man can say, Jesus is the Lord, but by the Holy Ghost. Not that we are sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. And without me ye can do nothing, saith our Saviour. Repugnant is your belief also to many Prayers of our Church. As the Collect for the Second Sunday in Lent. The Fifth Sunday after Easter. The Ninth Sunday after Trinity. The Seventeenth Sunday after Trinity. The Nineteenth. The Collect on All-Saints Day, and many more. Now what a rare Believer are you, to believe contrary to the Word of God, the Articles you have Subscribed, and the Prayers you constantly make use of, and are obliged to put up to God on those several days, in the prescribed Words and no other. But what's the next part of your Belief in this matter? Rom. 8. 7.

Tim. That as I have a Power and freedom of will to Good Works, so I must do them, in order to my being Justified before God. 1 Cor. 2. 14.
1 Cor. 12. 3.
2 Cor. 3. 5.
John 15. 5.

Tit. This is as Corrupt and Erroneous as the former, and as opposite to the next Article, read it.

Article XII.

Albeit, that Good Works, which are the fruits of Faith, and follow after justification, cannot put away our Sins, and endure the severity of Gods Judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known, as a tree discerned by the Fruit.

Tit. Here you are Taught, That Good Works are pleasing and acceptable to God; but so far are they from justifying without Faith, that they are the fruits of Faith, and follow after Justification. Plainly implying, That we must have true Faith, and be justified, before we can do any Works, good, pleasing or acceptable to God. So that I believe (according to our Church) that Faith in Christ justifies the Person, and Good Works the Faith: Or thus, I take it, that God justifies Judicially, Christ Jesus Meritoriously, Faith Instrumentally, and Good Works Declaratively.

Tim. So then, you will make Good Works of little worth; and it matters not whether a man hath them or not.

Tit. No such matter, I believe they are absolutely necessary to Salvation; that no man can go to Heaven without them; for they are (as this Twelfth Article tells you) the genuine and necessary fruits of a true and lively Faith; and that there can be no such Faith without them. And St. James saith as much in the Second Chapter of his Epistle at large. I believe that Text of Holy Writ, which tells me, Without Holiness no man shall see the Lord, with an equal Faith, that I do that which saith, Without Faith 'tis impossible to please God. That is, that both are necessary to make a good Christian, and there is no other, I am sure, shall ever enter into Heaven. And to close this Discourse, I believe, he that Teaches such Doctrine as this, stands further off from Rome, comes nearer to the Analogy of Faith, the Tenour of the Holy Gospel, and the sound Articles of our Church, than those Men who Teach or Preach otherwise: and I hope by this time you think so too. Heb. 12. 14
Heb. 11. 6.

Tim. I am inclinable to such thoughts.

Tit. And the more you think on't, the more inclinable you will still be, if you do not wilfully shut your Eyes against the Light of Gods Word, and of the following Articles, grounded upon it.

Article XIII.

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ; neither do they make men meet to receive Grace, or (as the School Authors say) deserve Grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.

Tit. What think you of this added to all the rest?

Tim. It still helps to Confirm what you have said, and to convince me of my Errour, without any farther Comment.

Tit. Proceed then to the next, viz.

Article

Article XIV.

Voluntary works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety. For by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are Commanded to you, saye We are unprofitable Servants.

Tit. I have such Charity for thee (*Tim.*) as not to think thee so far *Popesied*, as to oppose this Article,

Tim. You may, for surely we who neither do, nor can do all that God Commands, have little ground to boast of doing more.

Tit. Honestly said, *Tim.* I hope to find thee right as to the next too.

Article XV.

Tim. Christ in the truth of our Nature, was made like unto us in all things (Sin only except) from which he was clearly void, both in his flesh, and in Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the Sins of the World: and sin (as St. John saith) was not in him. But all we the rest (although Baptized, and born again in Christ) yet offend in many things, and if we say we have no Sin, we deceive our selves, and the Truth is not in us.

Tit. I know nothing contained in this Article, that you do Oppose or Cavil at: and therefore think the best, never loving to make quarrels, when there is not just and apparent Cause for it. Therefore let us view the following one.

Article XVI.

Not every deadly Sin willingly committed after Baptism, is Sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into Sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be Condemned, which say, they can no more Sin as long as they live here, to deny the place of forgiveness to such as truly Repent.

Tit. What think you of this?

Tim. Sound and good.

Tit. 'Tis so, if understood aright: but by a Sermon you lately Preached at St. B's. Church; I presume, you mistake one Clause of it vilely, either willfully or ignorantly.

Tim. Which is that?

Tit. 'Tis in these Words, *after we have received the Holy Ghost, we may depart from Grace given, and fall into Sin.*

Tim. Mistake the sense of the Article in this, 'tis not easie, nay, 'tis almost impossible to miss it.

Tit. Why, what is the sense, say you?

Tim. That Believers, or such as have received the Spirit of God, and his saving Graces, may fall away.

Tit. What totally and finally, and perish Everlastingly?

Tim. Yes, totally and finally, and be Damned.

Tit. I judged I should find you as sound in this Point, as that Sheep, that shaking her self in a frosty Morning, falls in pieces. That this Article (or our Church in it) doth not intend a total and final Apostacy, is apparent to me, by these Two things.

1. Because she saith not, That such as have received the Holy Ghost, &c. may fall away; but that *they may fall into Sin*, as David, Peter and others, who Sinned or fell into great and gross Sins after Grace given, yet no final Apostates.

2. Because she saith in this Article, *That the grant of Repentance is not to be denied to such; as it is to be granted, They which thus Sin, after the Reception of the Holy Ghost, and Grace given, may Repent; And by the Grace of God may rise again, and amend their Lives*, as the fore-mentioned Saints and Servants of God, David, and St. Peter did: which no final, total Apostate ever did, or can do. Therefore, it cannot be meant of a final Apostacy, or falling away from Grace.

And

And therefore if you have taught any such Doctrine, you have Preached down this Article, and many plain Texts of Scripture to boot, as *They should deceive (if it were possible) the very Elect. Whom he loveth, he loveth to the end. The gifts and calling of God are without Repentance. Kept by the power of God through Faith, unto Salvation. He that believeth in him shall not be confounded. Whom he did predestinate, them he also called, whom he called, them he also justified, whom he justified, them he also glorified.* And many more gracious and infallible promises, assuring us of the stability, and perseverance of true Believers, of such as have received the Holy Ghost, and Graces thereof.

Tim. Nay, now we are in indeed, if we are come to Election and Predestination.

Tit. Yea, and good and proper mediums too, to prove no final apostacy, or falling away from grace; for grant the one, and the other follows. Election and Predestination are inconsistent with a total and final defection. But I hope [*Tim*] these are not frightfull terms to you, you have heard of them before?

Tim. Yes, but don't well understand them, Election and Predestination! 'tis nonsense.

Tit. Such sense as you have subscribed to, and consequently should believe, and maintain against all Arminians and other Opposers.

Tim. I can't imagin any Article of our Church asserts any such thing, so contrary to all reason, as nothing can be more.

Tit. Yes, this is such an unreasonable Article, and by good luck the very next in course, and so full mouth'd for Election and Predestination, that you'd think some body spoke it through Calvin's Mouth, or at least that: that wretched, stiff Predestinarian guided the hand of him that writ it.—Look there, 'tis [*Tim.*] nay, ne'er start at it: but out with it, like a man of metal.

Article 17.

Tim. Predestination to life is the Everlasting purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind; and to bring them by Christ to Everlasting Salvation, as Vessels made to Honour: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit, working in due season; they through Grace obey the calling, they be justified freely, they be made Sons of God by Adoption, they be made like the Image of his only begotten Son Jesus Christ, they walk Religiously in good works: and at length by Gods mercy, they attain to Everlasting Felicity.

As the Goady consideration of Predestination, and our Election in Christ is full of sweet, pleasant and unspeakable comfort to Godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their Earthly Members, and drawing up their mind to high and Heavenly things, as well because it doth greatly establish and confirm their Faith of Eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perillous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

Tit. Bless me, what's the reason of this sudden paleness in your countenance? you look as though you were fainting away.

Tim. Not so Sir, but I am stricken with a strange horror and astonishment, to think how our Pulpits ring of Doctrines directly contrary to this Article; for though I was so careless as never to read the Articles till now, yet I concluded these great Dons had, and never questioning their honesty, I was confirmed in it, by their constant preaching, no such Article could possibly be: but now I see they are out as much as I, I pity them with all my heart.

Tit. Pity thy self man.

Tim. I do so, but them more, because I declare it, mine was a sin of Ignorance, I am afraid theirs is otherwise: and because, being leading men, they have drawn me and many more into this error, by their authority.

Tit. I am more than half of your opinion. For our Church (as fore-seeing how prone men would be to dance after *Arminius* his Pipe) hath taken more pains in framing this Article than ordinary, on purpose to prevent them; and 'tis so full, so plain and punctual,

that (one would think) no mistake can arise, but what is willfull.

Tim. Full and punctual? there is all that ever can be thought on against Universal Redemption, Free Will, Falling away from Grace, and the use of those points, which are most what their subjects, especially on popular occasions.

Tit. Take the contents of the Article, and you will be confirmed in your opinion — which are these,

1. There is a predestination of Men unto Everlasting Life.
2. Predestination hath been from Everlasting.
3. Not all men, but certain, are Predestinated to be saved.
4. They which are Predestinate unto Salvation, cannot perish.
5. In Christ Jesus, of the meer will and purpose of God some are Elected, and not others to Salvation.
6. They who are Elected unto Salvation, if they come unto years of discretion, are called both, outwardly by the word, and inwardly by the Spirit of God.
7. The Predestinate are both justified by Faith, sanctified by the Holy Ghost, and shall be glorified in the life to come.
8. The consideration of Predestination is to the Godly most comfortable, but to curious and carnal persons very dangerous.
9. The general promises of God, set forth in Holy Scripture, are to be embraced of us.
10. In our actions the word of God, which is his revealed will, must be our direction. These are the several Doctrines laid down and asserted in this Article. — Would you have any more?

Tim. No, here is enough, and as much as all, that ever wrote for Predestination and Election, can say: and had our Church enlarged this Article to the bulk of the Common Prayer, she could not have spoke more to the purpose, than she hath in this one Page. I wonder the Reverend Fathers of the Church will suffer her Sons to wrong her, as they do daily, openly making her speak through their Mouths, and often through the louder mouth of the press, those Tenets, which she never held, nay, which in the very body of her Articles, she so plainly disowns and contradicts. —

Tit. I rejoyce at your Conviction: Now these being fundamental points, it may not be amiss, (I think) nor time ill spent, to see a little (for your fuller satisfaction and confirmation) what ground and footing each point in this Article hath in holy writ; the perfect Rule and Touchstone of all matters of Faith, and manners.

Tim. No sure, no loss of time, but time well improved; and if you will take so much pains, I shall thankfully partake of it.

Tit. For the vindication of our Church, reprehension of those men who have subscribed to her, and yet oppose her, and for thy establishment (*Tim.*) I will do it. To begin with the first then.

1. *There is a Predestination of men unto life Everlasting.* To sit on my Right hand, and on my left, is not mine to give, but shall be given to them, for whom it is prepared of my Father. For many are called but few chosen. But for the *Elected* sake those dayes shall be shortned. All that the Father hath given me shall come unto me. To this truth also doe the Evangelists St. *Luke* and St. *Paul* give witness: the former saith that of the Gentiles at *Antioch*, so many as were Ordained unto Eternal life believed: and the other saith, whom he foreknew he also did Predestinate. And *Paul* blesteth God for this, saying, Blessed be God the Father of our Lord Jesus Christ; who, &c. hath chosen us in him, before the foundation of the world; having Predestinated us unto the adoption of Children by Jesus Christ unto himself. Are not these Texts to the purpose?

Tim. As clear as can be.

Tit. Besides the Example of the Elected Creatures, Men and Angels; of the two brethren *Abel* and *Cain*; *Isaac* and *Ishmael*; *Jacob* and *Esau*; of the two servants of King *Pharaoh*; of the two Kingdoms of *Juda* and *Israel*; the two peoples *Jews* and *Gentiles*: the two Apostles *Peter* and *Judas*; the two thieves upon the Cross; the two men in the fields; the women at the Mill, are a great illustration to this truth. — The next is,

2. *Predestination hath been from Everlasting, or before all times;* Then shall the King say unto them on his right hand, come ye blessed of my father: inherit the Kingdom prepared for you from the foundation of the world: which the Apostle understands to be from Everlasting, saying God hath chosen us in him before the foundation of the world. Again, God hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ

Jesus

Math. 20. 23.

Math. 22. 14.

Math. 24. 23.

Job. 6. 37.

Act. 13. 48.

Rom. 8. 29.

Eph. 1. 3, 4, 5.

Math. 25. 34.

Eph. 1. 4.

Jesus, *before the world began*. — And as good footing on the same word hath the following point, *viz.*

3. *Not all men, but certain, are predestinated to be saved.* Rejoyce that *your names* are written in heaven, faith our Saviour, and I know *mine*, and am known of *mine*. I suffer all things for the *Elects sake*. And our Church (in her order for burial of the dead) prays for the accomplishment of the *number of Gods Elect*. And again in the same Office, come yea blessed, receive the Kingdom prepared for *you*. And in the form of Baptism, we pray that the infant (to be baptized) may remain in the number of *thine Elect Children, &c.* not all men, but a certain number are *Elect* or *Predestinated* to life.

4. *They which are Predestinated unto Salvation cannot perish.* All that the Father hath given me, *shall come unto me*, and him that cometh to me, I will in no wise cast out. I give unto them eternal life, and they shall *never perish*, neither shall any man pluck them out of my hand; and no man is able to pluck them out of my Fathers hand, who is greater than all. And the gates of hell shall not prevail against them. Moreover, whom he *Predestinated*, them he also glorified. The gifts and calling of God are without repentance. They went out from us, because they were not of us; for if they had been of us, they would have continued with us. — So the next point (which these men so much stick at) is as cleerly taught in Gods word, as any of the former, — namely

5. *That of the meer will and purpose of God, some men in Christ Jesus are Elect, and not others, unto salvation.* a That the purpose of God according to Election might stand. b Having *Predestinated* us according to the good pleasure of his will. c Not according to our works, but according to his own purpose and grace. d I will have mercy on whom I will have mercy, &c. f He hath chosen us in Christ, and *Predestinated* us through Christ. g Ye are not redeemed with corruptible things, &c. but by the precious blood of Christ, as of a Lamb, &c. who verily was *foreordained*, before the foundation of the world, but was manifest in these last times for *you*. Who hath *Predestinated* us to the praise of the glory of his grace. The Lord hath made all things for himself, yea even the wicked for the day of wrath. Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, another unto dishonour? — was ever any thing more fully and plainly said in holy writ, than this part of our Article?

Tim. I think not, or can be.

Tit. These portions of Scripture (to which more might be added were it needfull) doe not barely assert a *Predestination* of some, and not of others, but assign also all the causes of such *Predestination*, — as

1. The Cause efficient, to be the everlasting purpose of God.
2. The Cause formal, Gods infinite goodness, mercy and free grace.
3. The Cause material, the blood of Christ.
4. The Cause final or end, (why both God the Father hath loved, and Christ for his Elect hath suffered) is, the glory of God and the salvation of men: so that I cannot see how any man, who is at enmity with this Article, can hold any good friendship with these Texts of Scripture: or with those that arise to prove the next point, which is this,

6. *They, who are Elect unto salvation, if they come unto years of discretion, are called both outwardly by the word, and inwardly by the spirit of God.* These things are most evident and clear in the Scriptures, where is set down, both the calling of the *Predestinate*, their obedience to the word being called, their adoption by the Spirit to be the children of God, and their holiness of life and conversation, — whom he did *Predestinate*, them he also called. God separated me from my mothers womb, *Called me* by his grace. Walk worthy of God, who hath *Called you* to his Kingdom and glory. He hath saved us and *called us with an holy calling*, according to his own purpose and grace, &c. In whom also ye trusted, after ye heard the word of truth, the gospel of your salvation. Ye have received the spirit of adoption, whereby we cry, Abba father, the same spirit bearing witness with your spirits, that we are the children of God. And for their being chosen and called to holiness of life and good works, the Apostle plainly enough asserts, saying we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them. And the Grace of God hath appeared, &c. teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and Godly in this present world. — yea faith the next Proposition.

7. *The Predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come.* All these blessed effects of *Predestination*, doth the Scripture fully assert, for know (saith the Apostle) a man is not justified by the works of the Law, but

Luk. 10. 20.

Joh. 15. 14

2 Tim. 2. 10

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Gal. 2. 16.

but by the faith of Jesus Christ. Moreover whom he predestinated, &c. them he also glorified. If children then heirs, heirs of God, and joint-heirs with Christ. And as we have born the image of the earthly, so shall we bear the image of the heavenly. Now are not all these consequents of Predestination, viz. Justification, Sanctification, and Glorification fully enough expressed in these Texts?

Rom. 8. 30. v.

17.

1 Cor. 15. 49.

Tim. Very fully, in my opinion.

Tit. Therefore very well doth our Church say, in the next part of this Article, That

Rom. 8. 18.

v. 31, 32, 33,

34.

Eph. 1. 13, 14.

Eph. 4. 30.

8. *The consideration of Predestination, is to the godly most comfortable; but to curious and carnal persons very dangerous.* To the former, the Meditation of it must needs be exceeding sweet, pleasant and comfortable, because it greatly confirms their faith in Christ, and increases their love towards God. I account the sufferings of this present time, are not worthy to be compared with the glory, that shall be revealed in us. If God be for us, who can be against us? He that spared not his own Son, how shall he not, with him, freely give us all things. Who shall lay any thing to the charge of Gods Elect, it is God that justifieth, who is he that condemneth? ye are sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. And again, grieve not the holy Spirit whereby ye are sealed unto the day of Redemption. Here is a deep and large Well of Consolation to the godly; yet not affording the least drop to carnal and wicked men.

Tim. But doth not this Doctrine lead towards Desperation?

Tit. by no means; for no man, either from the word of God, or this Article of our Church, can gather, that he is a vessel of wrath fitted for destruction; but contrariwise, by many and great arguments may perswade himself, that God wills not his destruction, as by the next proposition plainly appears, viz.

Math. 11. 38.

39.

Joh. 3. 16. 17.

1 Tim. 2. 4.

9. *That the general promises of God, set forth in holy Scripture, are to be embraced of us,* such are, *Come unto me all ye that travel and are heavy laden, and I will give you rest.* God gave his onely beloved Son, that whosoever believeth in him, should not perish, &c. Who will have all men to be saved and come to the knowledge of the truth. These and many more such general Promises of grace and favour to mankind are heartily to be embraced of us, as encouragements to faith, repentance and an holy life. So that whoever embraceth these promises, (and as our Church in the close of this Article saith.)

10. *Will in his actions be directed by the revealed will of God, hath no ground to despair, or to exclude himself out of the number of Gods Predestinate or chosen ones.* Thus you see the drift of this Article, comprehending most fully and clearly, that great doctrine of Predestination, with all its coherent doctrines, which is so much cryed down in our day; and (which is the wonder and shame of all) by some sons of our Church, who have subscribed it.

Tim. I must confess I have been one of those, led by the example of the greater ones, rather than by the depth of my own knowledge. But surely these men have something to say for themselves; is not our Church single in this point.

Tit. Admit she were, yet there are two weighty reasons, why they should not desert or oppose her in this: First, Because she hath the Scripture on her side; And Secondly, Because they have listed themselves her faithfull votaries, by subscription.

Tim. That is true, these are plaguy strong ties.

Tit. But withall I say, she is not single in this point, for the Churches in, *Helvetia, Basil and France* believe and hold the same, as their publick confessions bear witness, yea, all the reformed Church.

Tim. Who then are the enemies to it?

Tit. The *Arminians, Socinians, Antinomians* and *Papists*; amongst these last, the *Jesuits* are the acutest and most malicious opposers of it.

Tim. This is more than I understood before.

Jude 10. 13.

Tit. It must needs, since you never inquired into it before, no, not so much as to consult the Article, which of it self had been sufficient to have regulated you, both in your private opinion and publick Doctrine, whereby you have often brought your self under the lash of that severe reprehension of St. Jude, to those, *who foam out their own shame, speaking evil of those things, they know not.*

Tim. I am convinced it had been as well, to have let these high points alone.

Tit. As well? and much better: had you spent your time, and exercised your Talent [*Tim*] upon the 10 Commandments; Preached down Atheism, Idolatry, Drunkenness,

enness, Whoredom, Swearing, and such immoralities; and in Preaching up Faith, Repentance, Sobriety, Righteousness and Godliness, you would have done God better service, and had more thanks from your Reverend Dioceſan, than for your yelping againſt Predeſtination, Election, ſtability in grace, &c. without meaſure or reaſon, and (as you acknowledge your ſelf) without underſtanding. — 'Tis a miſerable reproach to our Church, to ſee Buzards ſoaring at that, which is above the Eagles flight.

Tim. I ſhall be more carefull for the time to come; and lay out more hours dayly in Reading than ever I have done. —

Tit. 'Tis well reſolved, and to that forget not to add daily and ſerious praying; and it may not be amiſs to insert into your private devotions, thoſe requests of our Church. — *Lighten our darkneſs, we beſeech thee O Lord, and forgive us all our ſins, negligences and ignorances* — But 'tis time we diſmiſs this, and look to the next Article. —

Article 18. Of obtaining eternal Salvation only by the Name of Chriſt.

Tim. They alſo are to be had accuſed, that preſume to ſay, that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of nature. For Holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

Tit. What is your judgment, touching this Article?

Tim. My judgment is, that our Church is too ſcanty in her charity to damn the greateſt part of the world; even many Heathens, who have lived admirable good, ſtrict and moral lives, according to the Religion, and light they had: and for ought I can ſee, the *Patriarchs* to boot, and all that lived before Chriſt. —

Tit. Not a word on't *Tim.* For all that our Church ſaith in this Article is, That the Profeſſion of every Religion cannot ſave a man, live he never ſo virtuously: and that no man ever was or ſhall be ſaved, but only by the name, or Faith of Jeſus Chriſt; This doth not condemn the *Patriarchs* or thoſe before Chriſt, who believed in him to come, and whoſe Faith was every way as beneficial to them, as ours believing in him now he is come, and the Apoſtle recounting many of theſe, *Heb. 11.* ſaith theſe all dyed in the Faith.

Tim. But then what ſhall become of the poor Heathens?

Tit. Our Church determines not, but wiſely ſaith, whoſoever among them (or any other ſort of Mankind) are ſaved, are ſaved by the name or Faith of Jeſus Chriſt; and no other. And gives you her reaſon, *becauſe the holy Scripture doth ſet it out ſo to us; ſaying, through his (Jeſus Chriſts) name, whoſoever believeth in him, ſhall receive remiſſion of ſins: neither is there Salvation in any other, for there is none other name under Heaven given among men, whereby we muſt be ſaved.* So that the charity of our Church in this point, is every whit as large as the Scriptures will allow. And this is the Faith and Confession of the Reformed Churches; (d.) and therefore whether your charity [*Tim*] or your ignorance be the greater, I will not ſay; but this I ſay, to ſubſcribe to ſuch a number of unintelligible Articles, unſight and unſeen, was no Mathematical demonſtration of a wonderfull wiſdom in you.

Tim. But it was a ſign of the greater Faith.

Tit. Yes, a Popiſh or implicit Faith, by virtue of which (if the Impoſers honeſty had not been of a better ſtamp than your Faith) you might have under-written to the Alcoran or Maſs-book, as well as the Articles. —

Tim. No, hold there.

Tit. Why what ſhould have hindered; nay, how do you know you did not; ſince you never lookt what it was?

Tim. But who could divine, but I would?

Tit. That's ſomewhat indeed, for I believe they don't often meet with ſuch blind Believers: which may make them (as you ſay) ſomewhat the more wary. But if the worſt had come to the worſt, you could have come off *tut à conſcientiâ*.

Tim. How ſo?

Tit. As you do with the Articles, which you (believe) have ſubſcribed.

Tim. How is that?

Tit. Deny them all, or many (at leaſt) of the moſt conſiderable of them.

Tim. What won't go down, muſt come up, and there is an end on't.

Tit. Then I hope the next will down glibb, for I know nothing in it, that is the leaſt choaky — Try,

Article 19. Of the Church.

Tim. The viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly miniſtered, according to Chriſts ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

*Aſt. 10. 43.
Aſt. 4. 12.*

*(d.) Confess.
Helv. 2. ar. 104
11. and 2. Ch.
H. 13.
Bafil. ar. 4.
Bohem. c. 4.
10.
Gall. ar. 13. 16,
17.
Belg. ar. 17.
20, 21.*

As the Church of Hierusalem, Alexandria and Antioch have erred : So also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

Tit. Well, are not my words true, there is nothing sticking here ?

Tim. Yes, something that sticks with me a little ; and doth not go so smoothly off, as I expected.

Tit. What should that be ; you believe such a thing as a visible Church of Christ, don't you ?

Tim. Yes, but not this description of it ?

Tit. Wherein is it faulty ?

Tim. The fault is this, that our Churches charity (in my mind) is as much too great in this, as it is too little in the former Article.

Tit. How so, prithee ?

Tim. Because by this description of a true visible Church, she allows some of the Fanatick Congregations to be true Churches, or at least true members of the visible Church of Christ : for in some of these Congregations, the Word (they say) is purely preached, and the Sacraments be duly administered, according to Christs Ordinance, in all those things, that of necessity are requisite to the same

Tit. And if it be so, why should they not be reckoned among those parts, that help to make up the whole.

Tim. What without the Common Prayer and Ceremonies ? these true Churches, or true Members of the visible Church of Christ ? God deliver me from such Churches.

Tit. Why the Article doth not tell you, these are necessary to the constitution of a Church, but only the Preaching of the pure Word, and right Administration of the Sacraments.

Tim. Well, they are none of our Church, I am sure.

Tit. True, no more are the Reformed Churches beyond the Seas, yet parts and members of the visible Church of Christ, and our Church is no more. — But I find (*Tim.*) you have a greater kindness for Socrates, Plato, and other Heathen, than for these Dissenters, for you could be content, even now, the former might be saved, but for the Salvation of these latter —

Tim. What have I to do with their Salvation ?

Tit. Not much I confess ; only 'tis an old maxim with Divines, that *Extra Ecclesiam nulla salus* : So that if you totally exclude them out of the true Church of Christ, you do (as much as in you lyes) to barr them out of Heaven : for which they have reason to give you little thanks. —

Tim. I value not their thanks.

Tit. However let them have your Prayers, that since they are no Christians as yet, they may be such in time : especially on Good Friday, when you pray for all Turks, Jews, Infidels and Hereticks, think on them, will you ?

Tim. Then or not at all, for I know no other part of our Liturgy will comprehend them. —

Tit. Yes, If I mistake not, there is one place more, wherein they may be remembered, without much danger of defiling our Prayers with the thoughts of them :

Tim. Where is that ? I cannot call it to mind.

Tit. That's much, when you read it some 3 times a week ; 'tis that in the Litany — *That it may please thee to have Mercy upon all men.* So that if you do but allow them to be men (not beasts) you may venture to let them have a snip in that sentence, —

Tim. You have named all, I am sure now, wherein they can have any share.

Tit. Suppose when you read the Confession — *We have left undone those things, which we ought to have done : and we have done those things, which we ought not to have done ; We should understand it of the Phanatics as well as of our selves, would there be any harm in it ?*

Tim. None in the world, for doubtless 'tis true of them to a Tittle. And if there were any more such instances, I should begin to think, our Prayers were composed chiefly for them : — But surely there is no more ?

Tit. Many more.

Tim. Where ?

Tit. In the Litany, as that — *From all Pride, vain Glory and Hypocrisie ; from envy, hatred, malice and all uncharitableness.*

Tim. Nothing ever more pertinent.

Tit. Except that, — *From all Sedition, privy Conspiracy and Rebellion, from all false Doctrine, Heresie and Schisme.*

Tim. Better and better,

Tit. And that it may please thee to bring into the way of Truth, all such as have erred, and are deceived ; That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

Tim. Incomparable I profess ; I shall never read these Prayers hence forward, but I shall think of the men : they are so apt, so exceeding apt, that it will add to my devotion ever after, — Where were my Brains that I never noticed this before. As I hope to live, I believe, scarce a Bishop that knew for whose sake, those Prayers were inserted, till now.

Tit. Now then I hope, you will let these poor *Gibionites* share both in your Confessions and Petitions, as oft as you may, without turning your Zeal to God, into passion against them, in Prayer : and I have so much Charity, as to think they will do much for you : and with that sincerity and love, as becomes fellow members of the visible Church of Christ, for such I take them to be ; nor doth our Church in this Article exclude them ; which made it stick long so long by the way, but by this time I hope 'tis pretty well down ; if not, I am sure the next will drive it down.

Tim. I'll try.

Article 20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith : And yet it is not lawfull for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Tit. I need not ask whether you ever read this before, because I know you did not ; but how do you like it, now you have read it ?

Tim.

Tim. Not at all in troth, unless by Church they mean that at Westminster; nor can it be true (as to us) in any other sense, for 'tis that Great Assembly or General Council that decrees, and appoints all our Rites and Ceremonies, and we have no other than what they approve and establish, witness the *Act before the Common Prayer*.

Tit. But you believe the Church hath a power to decree Rites, which is all the Article asserts in that point.

Tim. Decree, Ay she may decree and decree till her heart akes, but if she have not the Votes of the House, she shall never have the thanks of the House for her pains; and without their Votes and Thanks, I know what her decrees will come to.

Tit. To what?

Tim. To scorn and disdain; with them that make those decrees, 'tis man, if all the Reverend Bishops of the Land should sit together in Council, and decree a Ceremony no bigger than the dash over an Adverb, which is scarce half a cross, it would signifie no more, than if you and I should do it.

Tit. How, you and I, we have no power at all.

Tim. En'e as much as their Lordships in this case, was not the P—— but the other day, decreeing out of the Church those Rites and Ceremonies (or a good part of them) that we have; and had it had the Royal stamp; the Bishops might have thrown their Caps after them.

Tit. And is it not fit that they which make other Laws, should by Law establish the Government in the Church?

Tim. Therefore I would have this Article amended, and named thus, the P. (that is King, Lords and Commons Assembled, &c.) have power, &c. Leaving out the Word Church, else I will never subscribe it;

Tit. That's done already.

Tim. I care not, but I won't own it.

Tit. But can you withdraw your hand singly from this; and yet subscribe and own the rest?

Tim. Yes, very well.

Tit. That's a cunning trick indeed; 'tis next to a mental reservation. — By virtue of which, a man may subscribe any thing, all things, and yet in truth subscribe nothing. So that I have all this while been under a mistake, for I thought you had subscribed all the Articles, and it seems you have not, but a little here and there only, as it should please you, when you come to read them.

Tim. And as much too, I think, as reason can expect.

Tit. Mighty pretty truly; read the next, and (having had your subscription before hand) let us now have your intention, when you have perused it.

Article 21. Of the Authority of General Councils:

Tim. General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men whereof all be not governed by the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor Authority, unless it may be declared that they be taken out of holy Scripture.

Tit. Now, what did you think of this, at the time of subscription?

Tim. How could I think any thing of what I never saw, read nor heard? but now I think 'tis sound and good, and I own and assent to it: though it is like (in our time) there may be no occasion to make use of it.

Tit. Then we'll dismiss it to our Successors, and come to the next.

Article 22. Of Purgatory.

Tim. The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Tit. Here I hope your heart shall follow your hand.

Tim. Ay Sir, and more hearts if I had them, for all this I stedfastly believe: though I am afraid, this Faith is going out of fashion.

Tit. I hope not; as long as the Defendor of it lives, there is no fear; and if Prayers will add to his days, he is like to live as long as any that ever sat on his Throne, and therefore I hope our Fears will dye, before he dyes.

Tim. Pray God they may, and be buried too, never to rise more in our Generation, or in the Generations after us.

Tit. Amen, Amen. — And I am joyful to find you so hearty a Protestant, I wish they be all such, that wear our Livery. — But what's the next Article?

Article 23. Of ministring in the Congregation.

Tim. It is not lawful for any man to take upon him the Office of Publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

Tit. I suppose we need not stay long here neither.

Tim. No, for I know none but Quakers, Lay-elders, and such holders forth, as the Apostle describes, — That creep into Houses, and lead captive silly women, &c. but can digest this Article well enough, I am sure there is never an Orthodox Divine (nay, scarce a right Presbyterian) but will subscribe to it.

Tit. Presbyterian, yes, for Ordination by laying on of hands is a Doctrine they stiffly maintain, both in their Sermons and Writings: yea, and many of them have admitted of Episcopal Ordination, rather than run before they were sent.

Tim. I know they have, but for all the rest of the Dissenters, they had as lieve Old Ketch should goll them as a Bishop.

Tit. Why then are the Presbyterians decryed as the great bane and pest in Church and State, when (at least in respect to others) they are men of some orders. —

Tim.

Tim. O Sir, because they are the leading faction.

Tit. Leading do you call them, I am sure they lead the smallest number, of any Dissenters this day in the Nation, — yet unhappy men that they are; all that do any ways oppose or undermine the Government either in Church or State, are cryed down, under that (new frightfull and abominable) title, *Presbyterians*, for my part (though I know they are not in infallible yet) I cannot but pity them. —

Tim. But I can't, what pity a crew of Knaves and Villains?

Tit. Take heed [Tim.], for they come nearest the Church of *England* of any other Dissenters, and upon a small abatement, could joyn with her, which the rest of the Dissenters would not; and are they the worse Knaves and Villains for this?

Tim. Yes, much the worse — but pray say no more of them, for I abhor the very name, and cannot hear it repeated with Patience. —

Tit. I would not provoke you too much; but I would gladly hear your reasons.

Tim. That I can't do without thinking of them, (at least) and the very thoughts of them put me into such an heat, as utterly confounds my reason.

Tit. We use to say, break my head and shew me a reason: but it seems they must be content to be called Knaves, Villains, and what not, without reason.

Tim. Yes, for this once they must and shall; and that for this reason, because I can't stay now to give my reasons.

Tit. Are they so very long then?

Tim. Yes, much longer I see, than the next Article, which I am just going to read.

Tit. Well [Tim.] I perceive 'tis an hard matter to force reason from you. — proceed as you will.

Article 24. Of speaking in the Congregation, in such a Tongue as the people understandeth.

Tim. It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

Tit. There is nothing you can dislike in this?

Tim. No, 'tis very Orthodox, and according to the Apostles direction. 1 Cor. 14. 6. to 19.

Tit. So, I perceive you have some Scripture at command.

Tim. Yes, but this Text I cannot but remember: For at one of the conferences appointed by the right Reverend Father in God, the B. of L. where the subject was against Praying, &c. in an unknown tongue; the Dr. that Preached in our division, cited this place so often, that I shall never forget it. —

Tit. You give a good account how you came to have it so ready at hand — proceed to the next.

Article 25. Of the Sacraments.

Tim. Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace, and Gods good will towards us, by the which he doth work invisibly in us, and doth not onely quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such onely as worthily receive the same, they have a wholsome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

Tit. You may read on, for I know not but you'r found in this, and I shall not charge you, but where I know you are guilty.

Artic. 26. Of the unworthiness of the Ministers, which hinder not the effects of the Sacraments.

Tim. Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such as by faith, and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

Tit. your opinion of this [Tim. ?]

Tim. I have a very good opinion of it, as of any I have yet read.

Tit. But if I mistake not, there is that in the close of it, toucheth your copy-hold.

Tim. What is that.

Tit. 'Tis this — Nevertheless it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers. and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgement be deposed. Can you heartily consent to this?

Tim.

Tim. Yes, why not? *Tit.* Here is no body present but ourselves, therefore I will be plain with you, and tell you the ground of my Question: Were you not long since presented and accused to your Dioceſan by the Church-wardens of the Pariſh where you officiate?

Tim. Yes, there was a Puritanical, Fanatical Church-warden did preſent me, like a ſplenetick Knave as he was.

Tit. But pray what was your Crime?

Tim. A ſmall matter, onely ſitting up too late, and playing the Good-fellow a little too much one Saturday night, being to adminiſter the Sacrament the next morning; and the Rascal told his Lordſhip 'twas a thing frequent with me ſo to do.

Tit. And what did the Biſhop ſay to you?

Tim. He gave me a grave Admonition, and told me, if that wrought not upon me, Suſpenſion ſhould follow.

Tit. He ſpoke like himſelf; yet if he had done it, as well as ſaid it, it might have been better; for I don't hear that his Fatherly Admonition hath wrought in you the leaſt reformation. What you did before, I am credibly inform'd you do ſtill: nay, that you mend as ſowr Ale in Summer, inſomuch that the far greater part of the Pariſh are ſo ſcandalized at you, that they reſolve never to receive the Sacrament at your hands more.

Tim. 'Tis a ſign they are a company of nice, ſqueemiſh Ideots, and know nothing; elſe they would underſtand that neither my Vices nor my Vertues ſignifie any thing to them in my Preaching the Word, or Adminiſtring the Sacrament.

Tit. Then whether you are holy or wicked, ſober or diſorderly in your Life, it muſt be the ſame thing to the People?

Tim. Yes, muſt, and is in this Caſe; for doth not this Article ſay, *That he that miniſters doth the ſame yet in his own name, but in Chriſts, and by his Commiſſion and Authority—And that the effect of Chriſts Ordinance is not taken away by his (viz. the Miniſters) wickedneſs, nor the Grace of Gods Gifts diminiſhed from ſuch as by faith do rightly receive the Sacraments miniſtered unto them.*

Tit. True, theſe are the Words of the Article, and they contain a great Truth: Should a faithleſs wicked man receive the Sacrament at the hands of the holieſt man living, the Holineſs of him that adminiſters would nothing avail ſuch an unworthy Receiver: ſo the contrary. But our Church never intended this as an encouragement to Prophaneneſs in her Miniſters, as ſhe plainly declares by the cloſe of the Article; and you make a very ill uſe of it, who ſhall take ſuch liberty from it.—Beſides (*Tim.*) give me leave to tell you, that though the ill living of ſome Miniſters, and their ſlight and irreverent Adminiſtration of the Holy Sacrament, cannot obſtruct the Grace of God towards a worthy Receiver; yet this is a ſhrewd bar to keep off ſober and ſerious Perſons from that Ordinance, eſpecially in thoſe Places where they muſt receive from the hands of ſuch Miniſters, or not receive it at all. For what Perſon that hath any ſenſe of God and Religion, and the weight of that ſacred Ordinance upon his mind, (though he ſtrives what he can to conquer all prejudices of this kind) can receive the Elements at the hands of a profligate and irreverent Miniſter, with that ſatisfaction that he can at the hands of one who by his heavenly Life, and exemplary Devotion in the Sacrament, ſhall excite and quicken the Zeal and Devotion of all that are to partake with him? No, let me diſcharge my Conſcience this once. I heartily wiſh and pray, that thoſe Reverend Fathers who have the Diſcipline of the Church, would narrowly inſpect the Lives and Manners of ſuch Perſons in the Church as you are, who by your diſorderly Converſations, and ſlight, irreverent, and ſlovenly Adminiſtration of Holy Ordinances, (I muſt tell you without flattery) are a diſhonour to God, a ſcandal to the Goſpel, a reproach to the Miniſtry, the cauſers of Diviſion and Faction, the Promoters of Atheiſm and Prophaneneſs, and the bane of all true Godlineſs and Religion. 'Tis you, and ſuch as you, that open the mouths of our Enemies, that turn the glory of our Church into ſhame, and trample her honour in the duſt. 'Tis you, and ſuch as you, that make many ſick and dying ſinners go out of the world without Godly Counſel and

Absolution; the notoriousness of your Crimes raising in them a disgust against you, both living and dying; and who (if any of them miscarry) must answer for those Souls?

Tim. I shall not, if they send not for me.

Tis. But who shall answer for the cause of your not being called at such a time?

Tim. What, you would have Ministers live like Angels?

Tis. Ministers are called Angels in Scripture; and what if I should say they ought to live like Angels, for Purity and Holiness? I am sure our Saviour propounds to us an higher Pattern, when he saith to his Disciples, *Matth. 5. last. Be ye perfect, even as your Father which is in Heaven is perfect.*

Tim. But that is impossible.

Tis. True, as to Equality, but not as to Imitation. St. Paul was not equal with our blessed Lord for Purity and Holiness; but he was an imitator of him, as himself testifies, saying, *Be ye followers of me, as I am of Christ.* Nor is it impossible for you to consider seriously the weight and dignity of your Calling, and to take heed thereto, as you are exhorted by the Bishop, at your Ordination; which if you do (as you ought, and there promised to do) you shall be an able and faithful Minister of the Church of Christ. The exhortation runs in these Words.

*Vid. The Form
of Ordering
of Priests.*

YOU have heard, Brethren, as well in your private Examination, as in the Exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the Writings of the Apostles, of what Dignity, and of how great Importance this Office is, whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords Family; to seek for Christs Sheep that are dispersed abroad, and for his Children who are in the midst of this naughty World, that they may be saved through Jesus Christ for ever.

Have always therefore printed in your remembrance, how great a Treasure is committed to your charge, For they are the Sheep of Christ, which he bought with his Death, and for whom he shed his Blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your Ministry towards the Children of God, towards the Spouse and Body of Christ; and see that you never cease your Labour, your Care, and Diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your Charge, unto that agreement in the Faith and Knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for Errour in Religion, or for Viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a Dignity; as also to beware that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly

earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a Work, pertaining to the Salvation of Man, but with Doctrine and Exhortation taken out of the holy Scriptures, and with a Life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the Manners both of your selves, and of them that specially pertain unto you, according to the Rule of the same Scriptures: And for this self same cause, how ye ought to forsake and set aside (as much as you may) all Worldly Cares and Studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods Grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your Cares and Studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly Assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry, and that ye may so endeavour your selves from time to time, to sanctifie the Lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly Examples and Patterns for the People to follow.

Tim. I confess this is very serious and weighty, and do acknowledge I never perused or pondered it before.

Tit. Add to this that daily Prayer at the end of the Confession, *And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous and sober life, to the glory of thy name.* Is not the Minister concerned in this, as well as the People, when he saith, *and grant that we may, &c?*

Tim. Yes, without doubt: and by Gods help hereafter my Practice shall be more conformable to my Prayers.

Tit. Pray God it may, for evil Ministers ('tis the phrase used in this Article) are most odious to God and injurious to his Church, of all others. One such impious Wretch, by his ungodly life, gives such a wound to Religion and the Cause of God, as many of his Brethren (though exemplary both in life and Doctrine) are not able to heal. Besides, I tremble to think of the Reward of such a Minister in another world; and what he will be able to plead for himself to the great Bishop of Souls, the Lord Jesus, at his general and final Visitation, *Rev.* 22. 12. I beseech you therefore (*Tim.*) remember the weight and excellency of your Calling, and the solemn Promises (in the face of the Congregation) made to God then, when you were admitted to it. Not forgetting your Obligation by Baptism, which is the subject of the following Article you are next to read.

Tim. I give you my hearty thanks, and hope these things will make an impression upon me for good.

Tit. I shall rejoice to see it ——— Go on.

A R T. 17.

Tim. Baptism is not only a sign of Profession, and mark of difference, whereby Christian men are discerned from others that be not Christened: but it is also a sign of Regeneration or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church: the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signed and sealed: Faith is confirmed, and Grace increased by vertue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

Tit.

Tit. You see here what high and noble privileges are signified and sealed to us by our Baptism, Regeneration, Adoption, and Remission. To which our Church (explaining this Article in her Catechism) adds *Inheritors of the Kingdom of Heaven.* What Obligations to an holy Life can there be greater or stronger than these?

Tim. None, surely.

Tit. Add hereto the Covenant on our part, to renounce the Devil and all his Works: to believe the Articles of the Christian Faith, and obediently to keep Gods Holy Will and Commandments, and to walk in the same all the days of our Lives. Which Covenant, unless we perform and keep, we have no right to, or benefit by the aforesaid Privileges. Nay, our Baptism will prove but an aggravation of our Condemnation in the day of Judgment; and an unbaptized Heathen would not change estates at that day with such a baptized Christian. Moreover, we who are made Ministers, do most solemnly devote and dedicate our selves to God, to holy services and gaining of souls, as the Deputies of Christ, in the day that we enter into holy Orders. And if none of all these bonds will hold us, certainly we are the worst of men, and deserve the highest Censures the Church can inflict upon us. And our Church will never be glorious, till all such Apostates be either thoroughly reformed, or totally ejected out of her.

Tim. I hope I do forsake all the Works of the Devil.

Tit. Except Drunkenness and Swearing.

Tim. Truly 'tis very seldom: In a passion perhaps an Oath may slip; and when I meet with good Company I am loath to part, and apt to be merry; but 'tis rare: And bating these, I think I have no fellowship with the Works of darkness.

Tit. But there is another Vice (I know not whether you will allow it a Work of the Devil or not) you are almost incurably infected with, for 'tis Chronical.

Tim. What's that?

Tit. That which I think in a Minister as bad as either of the former.

Tim. I can't imagine what you mean.

Tit. I mean Sloth, horrible Sloth and Idleness: Spending little or no time in fitting and improving your self for the difficult and weighty Duties of your Office. And this Vice exposeth you to the rest, and all other whatever. Besides, this makes you so profoundly ignorant, that you are not able in any tolerable manner to defend our Religion against Papists and Sectaries; and your weak defence of the Truth confirms them in their Errour, and makes them cast off all thoughts of reconciliation to our Church. Doubtless therefore Idleness (in a Minister) is a great sin, a woful shame, and the Mother of many sins. And till I see you reform this, I shall have small hopes of you, as to the rest. But this is all I shall hint to you from this Article, which puts you in mind of your Privileges and Obligations by your Baptism. Now proceed:

A R T. 28.

Tim. The Supper of the Lord is not only a sign of the Love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christs Death: Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of blessing, is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped.

Tu. You may read the two following, for they both relate to this.

A R T. 29.

Tim. The wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their Teeth (as S. Augustin saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they Partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

A R T. 30.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

Tir. What is your sentiment of these three Coherent Articles, and what do you observe from them?

Tim. I think they contain very sound Doctrine; and I observe our Church throws out Transubstantiation and Half Communion.

Tir. Nothing else?

Tim. No: What Observations do you make from them?

Tir. Such as, I think, reprehend both your Practice and Doctrine.

Tim. Pray what are they?

Tir. First, this Twenty ninth Article (which with the rest you have subscribed *ex animo* to be agreeable to the Word of God) declares, That wicked persons, void of lively Faith, receiving the Sacrament, in no wise partake of Christ, but rather to their own condemnation. And doth not your Conscience tell you, you have been oft such a Receiver?

Tim. I bless God, not in the least.

Tir. I am sorry for it: For whoever continues in any known sinful Courses, (open or secret) is a wicked Person. Now to omit secret Impieties, not observable by Man (yet are not by any Cbyverts to be hid from the notice of God) your Swearing, and Drunkenness, and Idleness are publick sinful Courses; and continuing in these (as you do hitherto) I cannot learn by this Article how you can be a worthy Communicant at this Sacred Ordinance: nay, I wonder you do not tremble to think of that of the Apostle, 1 Cor. 11. *He that eats and drinks unworthily, eats and drinks to his judgment to himself.*

Tim. But before I come to the Sacrament I repent of these miscarriages.

Tir. What, Repentance without Reformation? This is new Divinity. Repent of Sin, and not forsake Sin? The Scriptures teach us other manner of Repentance than this: Repent and turn, *Ezek. 18.* and, Let the wicked forsake his way, *Esa. 55.* And our Liturgy will tell you, in her Confession, That true Repentance consists in sorrowing for Sin, forsaking Sin, and living soberly, righteously and godly for the time to come. Besides, had you this lively Faith in Christ, which our Church saith is necessary to make us worthy Receivers, I must tell you, it would purifie your heart, and reform your life, 1 *John 3. 3.* *He that hath this hope, &c.* Believe it therefore, that Faith and Repentance that consists with the allowed and daily practice of such foul irregularities in the Life, will never render you a worthy Receiver at Christs Table on Earth, or procure you admittance into his Kingdom in Heaven. Often read this Article, and take this Reprehension and Warning by it in good part; which you must needs do, if God give you a heart to reflect seriously upon your Life and Practice. — Then,

2. Another thing the reading of these Articles brings to mind, and I would be satisfied in, is this: — Did not you once instigate your Church-warden to

H

present

present a great part of the Youth of your Parish, for not coming to the Sacrament at *Easter*?

V. Canon 112.

Tim. I did so; and 'tis agreeable to the Canon, which requires *all Men and Women of the Age of Sixteen years to receive, and to be presented if they neglect it.*

Tit. These are the Words of the Canon, I know; and I know not well how to reconcile the practice of it to the Doctrine of the Church in this 28 Article. For, must you and I, and all the Ministers in *England*, take it for an unquestionable truth, That all in our several Parishes at Sixteen years of age have a lively Faith in Christ, *the means whereby the Body of Christ is received and eaten in the Supper*? I am afraid, in this corrupt and prophane Age, scarce One in Sixteen (not to say a greater number) at those years have this true and lively Faith.

Tim. Well, suppose the worst, that they have not, what then?

Tit. Then our Church saith, they cannot be worthy Receivers; nay, without this Faith, they rather eat to their condemnation: And is it not exceeding dangerous then for us, by presenting them, to fright them to do that, for the doing of which (without the breach of Charity) we may doubt and fear, not one in many of them are prepar'd or qualified?

Tim. Not at all: if they have not Faith, the Sacrament may work Faith; therefore they may be compelled.

Tit. This is what I looked for, it being agreeable to your Doctrine, that the Sacrament is a Converting Ordinance.

Tim. Right, I am of that opinion; and are not you?

Tit. I don't know, unless you tell me in what sense you mean; whether *per institutionem*, or *per accidens*? If you say it may be so by accident, as a Clap of Thunder, a Fit of Sickness, a great Cross or Loss, have by Gods sanctifying Grace been made means of mens Conversion and Reformation, none will deny it: For, as God can work without Means, so by any means, as pleaseth him. But if you say 'tis so by Institution, or that the Sacrament was instituted by Christ for this end; I must tell you 'tis a very disputable Point.

Tim. My Judgment is for the latter.

Tit. You and I (*Tim.*) are not Men of such Authority, that our particular Persuasion should be much valued; yet I have a few things come suddenly to mind, that seem to carry somewhat of weight in them, to turn the Scale against you.

1. I do not remember where 'tis said in the Gospel, that this Ordinance is a Converting Ordinance; or that it was instituted by Christ for this end; as is frequently said of the Word or Gospel preached.

2. Nor do I remember when or where the Apostles admitted any to this Sacrament, before they were by the Preaching of the Word brought to believe in Christ. 'Tis said of *S. Peter's* Hearers, *Acts* 2. That they continued instant (with the Apostles) in Prayer, and Breaking of Bread &c. but it was after their Conversion, not before. Now if the Apostles had received it from Christ, (for *St. Paul* saith, What they received they delivered, *1 Cor.*) That the Sacrament was appointed by Christ as a Converting Ordinance, it had been as proper for them to have received the unbelieving *Jews* and *Greeks* to the Sacrament with them, as to the hearing of the Gospel preached by them: but, I say, I am not advised that they did so, therefore doubtless they had not received any such Doctrine from Christ: nay, if they had, they were greatly unfaithful, that they did not obey it themselves, and also leave it upon record in their Writings plainly, as a Rule, and for the satisfaction of the Church of Christ for ever.

3. The Instances of Persons converted by this Ordinance (compared with those converted by the Preaching of the Word) are so exceeding rare and few, as seem to bespeak it not instituted for that end. Scarce one in an Age to be found that can say, he was converted first at the Sacrament, that this was the first means of enlightning his Eyes, of convincing him of Sin, of Righteousness, and of Judgment; of bringing him off from his former vain Conversation, to newness of Heart and Life. Can you give one Instance in all your time? Did any one ever acknowledge or declare thus much to you?

Tim. No, in truth; but doubtless others can.

Tit. But

Tit. But, I say, I believe very few; for which I know no Reason can be given, if it were by Institution an Ordinance of Conversion.—But,

4. In the last place, Our Church seems in her Articles (which you have subscribed) to countenance what I urge, rather than your Opinion: for, the faith, a lively Faith in Christ is a necessary means of a worthy Reception, and without it we rather eat our own Condemnation. Now to be brought to a lively or true Faith in Christ, I take this to be Conversion; and this, the faith, is necessary to those who come to this Ordinance: which plainly implies, they must come Converts thither, or else they cannot be worthy Guests at that Feast.—Moreover, he that shall read the Direction of our Church to her Ministers, in the Rubrick before the Administration of the Sacrament, touching malicious, disorderly, and uncharitable Persons, and seriously contemplates her most strict, severe, holy, pathetic, and Christian-like Exhortations to such as purpose to be Communicants, will discern, and must acknowledge, she seems to favour but very little this Doctrine. And, to speak the truth, I see no reason but that those who are of that Opinion may open the door to the Altar as wide as they do those to the Church; there being no Warrant in the Gospel to hinder any (how wicked soever) from the ordinary (say instituted) means of their Conversion.

Tim. Well, admit the sense of the Church be as you would have it, that the Sacrament was not instituted for a Converting Ordinance; what would you be at now?

Tit. At what I was before, *viz.* That you do not do marvellous well to subscribe the Articles *ex animo* to be according to the Word of God, and then preach contrary to them. And, secondly, That this being granted, that the Sacrament was not instituted as a Converting Ordinance (to work Faith, but rather to confirm it) I cannot commend you for compelling all promiscuously to receive it, only because they are Sixteen years old, before you have any assurance or hope of their being converted, or brought to a lively Faith in Christ Jesus; which the Article tells you is a very necessary Qualification in all Communicants, and that without it they hazard the eating to their own Condemnation.

Tim. I shall not proceed so strictly according to that Canon for the future; for I see few of my Brethren do.

Tit. No, if all the Ministers in the Church of *England* were inspired with your zealous Spirit in this respect, the Presentments at the Ecclesiastical Courts might for numbers vie with the late Petitioners to His Majesty, and we will give you all the Addressers too into the bargain.

Tim. I believe you may; for doubtless they are a vast number.

Tit. Consider but some Parishes in and about the City of *London*, in which there are so many thousand at that age and upwards, that to take a personal and particular account of them, and draw up his Presentment, would be work enough for the Minister from one *Easter* to another.

Tim. I think he would not have much time for his Study or Ministerial Offices.

Tit. And I think he would have but little thanks for his pains, either from his Parishioners or Diocesan; for such Proceedings would gender Confusion. And I think Visiting the Sick, Catechising the Youth, and Informing the Ignorant, would be a better improving of Time, and a greater Service to our Church, than drawing up and making such Presentments. And when we must be doing, let us present the Debauched and Prophane, the Scandalous and notorious Offenders against the Moral Law of God, rather than the ignorant Offenders against that Law of Man.

Tim. Well, now you talk of improving Time, pray let us improve ours, and proceed; we have been long enough here already.

Tit. I would not weary, nor over-long detain you; for I know you sit upon Thorns: therefore go on.

A R T. 31.

Tim. The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have Remission of Pain or Guilt, were blasphemous Fables and dangerous Deceits.

Vid. Saul and Samuel, p. 22.

Tit. This Article destroys the very bulk and life of all the Romish Religion, namely, the Sacrifice of the Mass. 'Tis this that promotes the Adoring of the Creature, Purgatory, and Prayer for the Dead, and all those Papal Stratagems whereby his Holinesses Coffers are cramm'd, and the Pomp and Grandeur of his whole Body Ecclesiastick is supported and maintained. Take away this, and their Religion dwindles into nothing; the Priests and Jesuits might cobble Shoes in reality to get Bread, as they sometimes have done here and elsewhere to cover their intended Villanies: yea, the Pope himself would become as poor as his (pretended) Predecessor St. Peter. Well, this gainful and admired Device doth our Church rightly explode, as a blasphemous Fable, and dangerous Deceit.

Tim. And doubtless such it is, and no better.

Tit. Then whatever Priest shall subscribe to this Article, and afterwards lift up his hands to this Romish Babel, (without great Repentance) is a damned Hypocrite.

Tim. And cursed beyond the Power of the Popes Absolution or Benediction.

Tit. I am glad to find you so firm in this, and hope you will prove so as to the next, which thwarts another Doctrine of the Romanists.

Tim. What is that?

Tit. Read it, and you will be satisfied.

A R T. 32.

Tim. Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate of Single life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian Men, to marry at their own discretion, as they shall judge the same to serve better to Godliness.

Tit. Now you perceive whereto the Article tends?

Tim. Yes, to reprehend the Doctrine of the Papists, which forbids Priests to marry.

Tit. And I am sure our Church is in the right here, having the Scripture on her side.

Tim. She hath so; but she doth not say that Priests by the Word of God are bound to marry, or bound not to marry; but they may or may not, as in prudence or discretion they shall think fit.

Tit. And as the same shall serve better to Godliness; pray put that in too.

Tim. Admit I do, yet I think 'tis as great prudence in Priests (and as conducive to Godliness, not to say more) to live unmarried, as married.

Tit. In good time: Then here you prefer the Prudence of the Church of Rome to this of our Church. You would have done well to have read this Article before you had subscribed it.

Tim. You will give me leave to speak my thoughts.

Tit. Most freely, good *Tim.* I know you are a single Person yet; but have you vowed perpetual Chastity (as the Papists call it)?

Tim. To speak truth, I have resolved it.

Tit. And

Tit. And if you do but believe as the Church of *Rome* believes in this Point too, no doubt but your Resolution or Vow will marvellously promote *Godliness*.

Tim. How is that ?

Tit. That nothing can break or violate that Vow but Marriage.

Tim. I don't understand your meaning.

Tit. The meaning is, a Priest having vowed Chastity, may if he will, and as oft as he will, frequent the publick Stews, or keep Concubines or Whores, yet be a very chaste and honest Man. If a Priest keep an Whore at Board and at Bed, and use her constantly as if she were his Wife, he is not therefore Irregular : but if he marry her, or an honest Woman, all the World cannot excuse him ; for though such Whoredom never disables a Priest, yet chaste Marriage utterly spoils him. Now doth not this tend mightily to *Godliness* ? Yea, they make Whoredom so small a matter in a Religious Man, that they tell us ; For a Monk or a Friar to lay aside his Habit, is a Crime by which he incurs Excommunication ; but if he lay aside his Habit that he may commit Fornication the more expeditely, without the Incumbrances which his Monkish Weeds would give him in the Act, they declare him upon that account freed from Censure. And so common is this Vice among them, that *Cassander* (a moderate Papist) saith, There is scarce an hundred amongst all their Priests that abstain from Women. Popish Cœlebracy therefore is a great promoter of Piety, is it not ?

Tim. 'Tis but some few that are so wicked.

Tit. 'Tis a Leprosie that runs from Head to Foot in the Ecclesiastical Romish Body. The very Popes themselves (as Holy and Infallible as they are) have generally had a Finger in the Pye ; as it were ease to shew, if time would permit : but for brevity sake, read but a few ancient Sentences written of some of them, and then give me your thoughts.—As that of Pope *Paul* the Second.

*Anxia testiculos Pauli ne Roma requirās :
Filia huic nata est, hæc docet esse marem.*

Of Pope *Innocent* the Eighth.

*Bis quatuor nocens genuit puellulos,
Totidem sed & nocens genuit puellulas.
O Roma, possis hunc meritò dicere Patrem.*

Of Pope *Alexander* the Sixth.

*Non spado Alexander fuerat, Lucretia nempe
Illius Conjux, nata, nurusque fuit.*

And of the Priests in general, one wittily writes.

*Multi vos sanctos, multi vos dicere Patres
Gaudent, & vobis nomina tanta placent :
Ast ego vos sanctos non possum dicere ; Patres
Possum, cum natos vos genuisse sciam.*

What think you now of the Prudence of the Church of *Rome*, in forbidding Marriage, and allowing and practising Whoredom ? Is it preferable to the

Wisdom

Wisdom and Piety of our Church, which alloweth and encourageth Marriage in her Priests, to prevent Fornication and Uncleaness? And is the former a better means to Godliness and Chastity than the latter? Surely you will change your Opinion, though not your Condition; and believe a Priest confined by Lawful Matrimony, may be as good a Member of the Church as a Town-Bull.

Tim. Yet we do not read that many of the Apostles were married.

Tit. Nor that they made use of the Romish Remedy allowed to Priests unmarried.

Tim. God forbid any should think so; they were holy Men.

Tit. And Men in perpetual Travels, to publish the Gospel to all Nations, and under sore and continual Persecutions. But if not many, yet if any of them took upon them the holy and honourable Estate of Matrimony, that is sufficient to justify this Article of our Church, encouraging her Clergy to the same. But St. Peter himself was (saith our Church) a married Man: And how the Popes come to lay claim to more Prudence, Continency, and Holiness, than was in their (pretended) Predecessor, I am to learn; steadfastly believing none of them ever had such Measures of the Spirit of Purity and Infalibility as he was endowed with. — And I do farther believe, that the licentious Practices of the Romish Priests and Jesuits of this kind (suitable to their Principles) hath been a great means of promoting Debauchery to so high a degree amongst us. For if a Priest may keep a Whore, why may not a Nobleman or a Gentleman do the like? Nay, some of our Lay-Hectors do not stick to aver, that it is more pleasurable, more prudent, (and as lawful), to keep a Courtesan than a Wife: And others that are married, have by these Doctrines of Demons been so perverted and drawn away to Licentiousness, as to forsake their Families, to maintain their Mistresses. And from whom do they learn such Gospel, but from Rome and her Agents with us? Yet we must believe these Men under an inviolable Vow of Chastity.

Tim. In troth I am of your mind; therefore I resolve Cœlebacry no farther than I find it consistent with true Chastity and Honesty.

Tit. And while you can keep that Resolution, I have nothing to say against it: For you may marry, or not marry, as your Prudence shall direct, and as it shall most promote an holy and godly Life, saith our Church, to whose Wisdom in this I subscribe.

Tim. So shall I; for I think she is in the right.

Tit. 'Tis but newly come on you then; for but just now you thought she was in the wrong, and the Church of Rome was in the right.

Tim. But I see my Errour.

Tit. 'Tis well; amend it too, and I am satisfied: but had you persisted in it, I would have read the next Article to you my self, to let you see what Punishment you deserved: But now you may proceed to it, as you have to them before.

A R T. 33.

Tim. That Person which by open denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole multitude of the Faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

Tit.

In the Exhortation after Marriage.

Tit. Methinks I tremble at the very hearing of this word *Excommunication*. It carrying in it the most severe and utmost punishment, the visible Church can inflict upon any Offender.

Tim. What think you of suspension *ab officio & beneficio*, or of deposition?

Tit. I look upon them as great Punishments, and such as the Church may and ought upon just occasion, to inflict.——But this;——Take him Goaler, nay take him Devil; all other are Fleabites to this.——

Tim. As severe and sharp as 'tis, I wish it were more in use than 'tis.——

Tit. Not too brisk with your Bulls, 'tis dangerous to play with edg tools. It hath been too common, to the great reproach and injury of our Church, when at the command of a passionate Commissary, the timorous Priest hath delivered over several to Satan, for not answering immediately to their names, though in Court at the same time. And the fault lying rather in the voice of the Apparitor than any obstinacy in them.

Tim. A light Offence truly.

Tit. But an heavy Sentence, and not to be taken off neither, without paying their Fees, as if that were the matter chiefly designed.——

Tim. Had I been the Priest, I should have paused a little, ere I had pronounced Sentence.

Tit. And any one else, who considers, to whom it belongs to Excommunicate, who are to be Excommunicated, for what causes, and the nature and end of Excommunication.——

Tit. Pray for my satisfaction, will you speak a little to these particulars, for I am taken with them much?

Tim. I shall, and as briefly and fully as I can, *Ex subno*,——I say 'tis to be considered,

1. To whom it belongs to Excommunicate and here I find the Commission given to the Disciples of Christ, *Matth.* 18.17. whom no lay Chancellour or Commissary can represent, nor any but such as are in holy Orders, as Bishops, Priests, &c. And as the Constitution of our Church is, I think Bishops only (who are in chief Authority) can Excommunicate, and are the fittest Judges when and where that a Commissary's Sentence is to be passed. Though our Chancellours in our ordinary Courts take upon them to be Judges, and to direct and command the Priesthood in this case. Which to allow, is neither better nor worse, than to give the Government of our Church into Lay-hands——a thing which we decry'd in the Presbyterians.

2. For those that are liable to this Censure; they must be more than ordinary Criminals, this Censure is not to pass upon common and trivial occasions, that makes it contemptible. And I find there are three sorts of men Excommunicable by Scripture rule. First, Such as pervert the sound Doctrine of Truth, as did *Hymeneus* and *Alexander*, *1 Tim.* 1. 20. Secondly, Such as are defiled with notorious wickedness, as the incestuous Person at *Corinth.* 1 *Cor.* 5. 1, 5. Thirdly, Such as obstinately persist in their Crimes and Offences, after a double admonition (or treble rather) privately by himself, after that before two or three, and if that fails, then openly before the Church, and if he will not hear the Church, then let him be to thee as an Heathen man, or a Publican, *Matth.* 18.15, 16, 17. Where our Saviour plainly teacheth us, that as this must be the last remedy, so he would have his Disciples (and those that succeed them) proceed to it with all caution and care, endeavouring first by all other means to gain the Offender to Repentance. Would to God all our Excommunications were always for such Causes, and proceeded with such Cautions and Endeavours. It would render both the Sentence more formidable, and our Church more honourable.

Tim. I am fully of your mind, for I perceive 'tis a thing of weight.

Tit. 3. That is the next particular, the Sentence it self. Excommunication carries no less in it than the Apostles, *1 Cor.* 5. 5. and *1 Tim.* 1. 20. a delivering to Satan. Or it is a depriving the Offender of those daily means, which Christianity affords and ordinarily useth, to eject Satan and the power of his Kingdom out of the heart. Such are, 1. The Prayers of the Church. 2. The publick use of the Word and Doctrine of Christianity (for he that is under *Cerem nec docet, nec docetur*, says the *Jer.* 17) and in the ancient Christian Church, they that upon Repentance were received in again, were first amongst the hearers in the Porch. 3. The Sacrament of the Lords Supper. Now certainly such a Sentence as this, which deprives a man of all the Ordinances of God, and delivers him over to the Devil, is not to be passed against a professing Christian out of pet and humor, upon light and trivial occasions, but for just Causes, and with greater deliberation and consideration, and for right Ends; not for revenge or filthy lucre, or barely to shew a Dominion and Power. But to keep the Church pure by cutting off corrupt Members; and to reclaim the obstinate and impenitent by this means, when all other proves ineffectual. Thus you see Excommunication (though an heavy Censure) is a Gospel Institution, and is appointed for high and excellent ends, and is a proper *medicam* to those ends, where 'tis not abused. And I must

needs say, 'tis better used in our Church at this time, then it was some Years past. Which I hope will make it more valuable than it hath been. Many men heretofore being so far from dreading it as a punishment, that they sought it as a privilege, as it excluded them from our Church.

Tim. You have given a full answer to my request, and great satisfaction to my mind in this matter, which I never before so well considered.

Tit. I am glad I can gratifie you in any thing. Proceed, for it grows late.

Tim. I will.

ARTICLE 34

It is not necessary that Traditions and Ceremonies be in all places one, or utterly alike; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that others may fear to doe the like) as he that offendeth against the Common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the consciences of the weak Brethren.

Every Particular or National Church, hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mans Authority, so that all things be done to edifying.

Tit. I need not ask your thoughts of this, having had your opinion of the 20th. Article, not much different from this. So that you may read the next.

ARTICLE 35

Tim. The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the 6th. and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

The Names of the Homilies.

1. OF the right use of the Church.
2. Against perill of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good works, first of Fasting.
5. Against Gluttony and Drunkennes.
6. Against excess of Apparel.
7. Of Prayer.
8. Of the place and time of Prayer.
9. That Common Prayer and Sacraments ought to be ministred in a known Tongue.
10. Of the reverent estimation of Gods Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Bloud of Christ.
16. Of the Gifts of the holy Ghost.
17. For the Rogation days.
18. Of the state of Marrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

Tit. These Homilies I suppose you are well acquainted with.

Tim. Truly no, I don't know that ever I saw them; I remember that some of our Rubricks sometimes appoint (if there be no Sermon) an Homily shall be read, but understand not what is meant by Homily.

Tit. It had not been amiss, you had informed your understanding better, before you subscribed, because of the high Commendation the Article gives of them, which you consent to examine, by your subscription.

Tim.

Tim. True, the Article saith they contain godly and wholesome Doctrine, and do they not?

Tit. That question comes a little too late from you, yet I answer, they do. The Books of Homilies are (I may call them Sermons) or Methodical Writings, composed on sundry necessary Subjects (as you see here) by godly and sober men, and were of good use (in those times) saith the Article, being read distinctly to the People.

Tim. But why were they Composed?

Tit. For the benefit of the Clergy, few of whom were able to Preach (in those times) or doe any more than Read.

Tim. How long ago was it, or in what times were they Composed?

Tit. The Article tells you, one Book was in Edward the 6th time, the other about 1604.

Tim. But why are they in use still, what are they better Sermons, than are usually Preached in these times?

Tit. I think not, but far short of what many of our Reverend and Learned Clergy Preach weekly. Therefore they are rarely enjoined now, but with this *Proviso*, if there be no Sermon. Whereby our Church saith no more than this, better an Homily than nothing. And I think our Governours in the Church shew their wisdom in not requiring the constant use of them. For though (as 'tis said here) they contain wholesome Doctrine, yet they are not so suitable in these times, as in those wherein they were framed. Honest *B. Lattimer's* Sermons contain in them wholesome Doctrines; yet if one of them should be read in our Churches, it would rather be matter of Ridicule than Edification to most of the Hearers.

Tim. It is very true, for most Persons stand affected to their Sermons, as they do to their Garments, nothing will please them but the newest Fashion——

Tit. And I can assure you, that's no good humor, for Truth is the same in any dress; though I confess old Truths in a new dress, look somewhat better than new Truths in an old one.—— But I admire you never saw the Homilies, since the Canon requires every Parish should have them.

Tim. There you have them?

Tit. Yes, I caused my Church-Wardens to buy them, and have diligently perused them, and my advice is, you doe the same: they are worth your reading, if it be but for this reason, because you have approved them by subscription to this Article——

Tim. As you say, upon that consideration, I may doe it, when I can light on them, but I shall not be at the cost to purchase them my self.——

Tit. As you please for that, but I hope you will read the next Article, which will be no charge to you?——

Tim. I will.

ARTICLE. 36.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the 6th, and confirmed in the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything that of it self is superstitious and ungodly. And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second Year of the aforementioned King Edward, unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

Tit. This Article you and I, and every Minister of the Church must heartily own, else he must disallow of his own Orders. Therefore we need spend no time here; nor much about what follows.

ARTICLE. 37.

The Queens Majesty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be subject to any Forreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the minds of some slanderous folks to be offended: we give not to our Princes the ministring either of Gods Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify: but that onely Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death for heinous and grievous Offences. It is lawful for Christian men, at the Commandment of the Magistrate, to wear weapons, and serve in the Wars.

Tit. No man can refuse to subscribe this Article, that hath taken the Oath of Allegiance and Supremacy, as I know you have.

Tim. Yet (if I mistake not) this is one of the three Articles, the Dissenters would expunge from the thirty nine, and I wonder for what cause?

Tit. Because it makes the King Supream in and over all persons and things Ecclesiastical, as well as Civil, which most of Dissenters thought was no better than to make him a Pope. Yet some of them I think have better considered it since, for they have lately taken the Oath of Supremacy; and I know not (if understood aright) how any man can refuse it, that is not a Papist.

Tim. Then this Article may stand now as it is?

Tit. Yes, and with approbation too, no doubt: for swearing is every whit as bad as subscribing, and he that will do the one, cannot reasonably refuse the other.-----

Tim. But do they swear, as we subscribe, *ex animo*?

Tit. Who can say that? I hope they do; being great pretenders to Conscience and sincerity. But their Practice will be the best indication of this, which (I would gladly believe) will prove answerable to their Oath and Obligation by it.-----

Tim. I with interest and designs be not at the bottom; I suspect them really.-----

Tit. 'Tis time and Patience must give you satisfaction, whether 'tis so or not, and that's all the answer can be given at present.-----

Tim. You say well, and for this reason I shall watch their water. And if they don't act, and walk according to the Ecclesiastical Laws, to which they have now obliged and subjected themselves, they shall hear of it on both ears.

Tit. And I think it is not amiss to remind you, that you walk and act according to your Oaths and Obligations, lest your reprehensions of them be returned with ---- the Devil rebukes Sin.

Tim. I hope I shall give them no cause for such Répartées, having now a better understanding of things than I had. And my knowledg being bettered, I trust my practice shall be answerable.

Tit. Well resolved, 'tis the best way (saith the Apostle) *by well doing, to put to silence ignorant and foolish men.*

Tim. In troth, more Knaves than Fools, I doubt.

Tit. Judge Charitably (*Tim.*) and as becomes a Christian, think the best, till you see just ground to alter your opinion. And let the consideration of your own infirmities, make you bear the more with your Brethren.

Tim. Nay, for Love and Charity, I believe there is not much lost between them; for mine would serve me to see them subdued, and theirs to see the Church destroyed.

Tit. I perceive by your eyes, your Choler begins to rise in your Stomach, and therefore we must leave this and proceed to the next Article, and so to a close in a few words.

Tim. Why, have we so near done?

Tit. Yes, there is but two more, and they not long neither.

Tim. I am glad of it, for I am almost weary.

Tit. But I hope you don't repent of your pains?

Tim. No, no, I'll proceed.

ARTICLE 38.

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the poor, according to his ability.

Tit. You are no Leveller, are you *Tim*?

Tim. No.

Tit. Nor do you believe and hold that Dominion and Right, as to Worldly Riches and Possessions is founded in Grace?

Tim. No more than I do a World in the Moon, or that Dr. O. hath a right to the Arch-Bishoprick of Canterbury.

Tit. But you believe and teach, That all Christians ought to be Charitable and Rich in good Works, and I hope you are so your self?

Tim.

Tim. Yes, I so teach, and so do according to my ability : for I am not ignorant of the Divine Commands to this Duty, the many gracious promises made to those that doe it, and severe threatnings breathed forth against those that neglect it.

Tit. Then I perceive you are sound as to this Article. Read the last.

ARTICLE 39.

Tim. As we confesse vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle : So we judge that Christian Religion doth not prohibit, but that a man may Swear when the Magistrate requireth, in a Cause of Faith and Clarity, so it be done according to the Prophets Teaching, in Justice, Judgment, and Truth.

Tit. The summe of this last Article is this : That vain and rash Oaths are unchristian, and forbidden by the Gospel. And that a lawful Oath (by the same word) may be given and taken in Justice, Judgment and Truth. Or when we are lawfully called to it by a lawful Magistrate. Now touching the former, some are too forward, and as to the latter, some too backward. And all that I shall say here (having spoken somewhat to you of this nature already) is this, I heartily wish, that as some Dissenters from our Church may justly be charged for Swearing too little ; so that they could not as justly charge many of our Church with Swearing too much.

Tim. I wish so too, the Lord grant it.

Tit. Sure I am that because of Oaths, such as this Article forbids, &c. our Land mourns, I pray God therefore, that all Christians (Ministers especially) may learn of the Prophet David, to set a watch upon the door of their Lips, that they may not (in this kind above all) at any time offend with their Tongues.

Tim. Amen.

Tit. Now you have heard this short account of the Articles of our Church, which you have subscribed, give me your serious thoughts of them.

Tim. In brief, and sincerely (as I subscribed them) I am convinced they are sound and good. That those Ministers who deviate from them, in Doctrine or Practice (as I and many more have done. God forgive both me and them) are greatly to blame, and justly deserve to be censur'd for it, by the Governours of our Church. And that such as hold them firm and inviolable, Preaching and Living according to them, are not only (in regard of their subscription) the most Conscientious Person, but must needs be also the Truest Friends to our Church, and strongest Foes to Rome, and all other our Churches Enemies.

Tit. God be thanked for this Conviction, and while you are in this good mind (with my Prayers to God that you may continue so) I bid you Farewel.

A Friendly and Cordial Exercitation to my Brethren in the Ministry. Whose Lives are unbecoming their Function.

Reverend Brethren,

I Call God and his Holy Angels to Witness, I have had many sad and serious thoughts, for the Misery and Distractions of our Church. And can truly say, the former discourse is the effect and result of such thinking; and how would my heart rejoyce, and my sadness be turned into singing, might I conduce any thing, by what I Preach or Write to her Settlement and Union? But who can hope this, till all her Sons shall speak, and do the same things; Preaching according to her Articles, and acting and living answerable to her Prescriptions, which are Sober, Righteous, and Godly? Nothing gives a greater blow, and bane to Religion, than the discords, and loose lives of her Professors, and much more of her Ministers. If Pride and Covetousness, if Envy and Malice, if Slander and Censoriousness, if Division and Uncharitableness, if Debauchery and

Looseness, look ill (and are of ill Consequence) in other men, much more in Ministers. We are not called *the Salt of the Earth*, to corrupt others; *Lights, to walk in Darkness*; *Stewards, to be Unfaithful*; and *Angels, to live like Devils*. We cannot Sin at so easy a rate as other men, for as our evil examples do more hurt than others, so our doings will be more dreadful, when we come to give up our account to our Lord Jesus, the Bishop of our Souls, and of the Souls committed to our trust, whom he hath redeemed by his Precious Blood. It is noted among King *Alphonfus* sayings, that a great man cannot commit a small Sin. I may say much more that a learned man and a Teacher of others cannot commit a small Sin, or at least, that Sin is great in him, which is smaller in another. For we Sin against more knowledge, and against more light and means of knowledge; there must needs therefore be more wilfulness in our Sins. If we Sin, 'tis because we will Sin. Yea our Sins must needs have more Hypocrisy in them, than other men's, by how much the more we have spoke against them. O what an hateful thing is it in us, to study how to disgrace Sin to the utmost, by setting forth the Author, Nature, and danger of Sin, thereby to make it as frightful and odious to our People as we can; and when we have done to live in it, and secretly cherish that, which we openly disgrace? To cry it down in others and keep it up in our selves, in our own Hearts and Lives? To call it publicly all to naught (beastly Drunkenness, hellish Swearing, damned Covetousness, Body and Soul destroying Whoredom, &c.) and yet make it our Bedfellow and Companion; what vile Hypocrisy is this? is not this to bind heavy Burthens for others, and not to touch them our selves with a finger? what can you say to this in the day of Judgment? Did you think still of Sin, as you spake, or did you not? If you did not, why did you dissemble? If you did, why would you keep and commit it? if Sin be evil, why do you live in it? if it be not, why do you dissuade men from it? if it be really dangerous, how dare you venture on it? if it be not, why do you tell men so? if Gods threatnings be true, why do ye not fear them? if they be false, why do you trouble Men needlessly with them, and put them into such frights without cause? Do you know the Judgment of God, that they that commit such things are worthy of Death, and will you do them? O my Brethren, yet let not any of us, who bear the Name of Christ Ambassadors, bear the Badge of a miserable dissembling Phitree. (They say, but do not.)

Our Sins have more perdition in them than other Mens. We have more engaged our selves against Sin. Besides all our common Engagements, as Christians, we have many more as Ministers. How oft, and how earnestly (for Gods sake, Religions sake, and their own Souls sake) have we called others from it, how oft have we declared the Terrors of the Lord against it? All these did imply that we renounced it our selves. Every Sermon, that we preach against it, every private Exhortation and Admonition, every Confession of it in the Congregation, is a renewed engagement upon us to forsake it. Every Child that we Baptize and receive into Covenant with Christ, every Administration of the Holy Supper of our Lord, wherein we call upon Men to repent and forsake Sin, to renew their Covenant with God, and lead a new Life, according to his Word, doth import our own renouncing of Sin, the World, and the Devil, and our Engagement to Christ, and Obligation to live according to his Gospel. And shall we entertain and encourage Sin in our Lives against all these Professions and Testimonies of our own. O what Treachery and Perdition is this! to make such a Cur against Sin in the Pulpit, and yet to give it Countenance by our Practice? 'Tis this promotes Atheism and Debauchery, 'tis this that casts Contempt upon our Church, reflects great Dishonour upon God, and obstructs the Power and Prevalency of the Gospel. Methinks if we are sincere Christians (to whom the Glory of God is dearer than their Lives) it must needs wound us to the Heart, to hear the Name and Truth of God reproached for our sakes. To see Men point to any of us and say, There goes a covetous Priest, a scandalous Preacher, an open Tippler, a frequent Swearer, and secret Whoremonger. These are they that preach for Strictness and Holiness, that condemn us by their Sermons, and themselves by their Conversations. Brethren bear with me for my Plainness and Zeal. 'Tis good (saith the Apostle) to be zealous in a good thing. My Zeal for the Cause of God and Religion (which lyes bleeding amongst us) constrains me.

Whose Heart can endure to hear Men call the Dung of our Iniquities in the Face of the Holy Ghost, in the Face of the Gospel which we Preach, and in the Face of all that desire to fear the Lord. For if one of us, a Leader of a Flock, be but once (tho he continue not in it) enmeshed in a scandalous Crime, all the pious Ministers, and other Godly Christians round about him, suffer by it. For the Wicked and Ungodly (and all

our Enemies) cry out, they are all alike: Their being nothing more common with evil Men, than for the Faults and Crimes of one Professor (especially if a Minister) to reproach the whole Party. — O take heed therefore Brethren, in the Name of God, of every Word you speak, of every Step you tread; of every Action you do: For you bear the Ark of the Lord, you are entrusted with his Honour, and dare you let it fall and trample it in the Dirt? If you do, God can find out ways enough to wipe off all that can be cast upon him: but you will not so easily remove the Shame and Sorrow, you hereby bring upon your selves. Remember therefore that standing Decree of Heaven, *Them that honour me, I will honour, and they that despise me, shall be lightly esteemed,* saith the Lord. And know thus much, that all our Preaching and Persuasion of others, will prove but dreaming and trifling Hypocrisy, till we be thoroughly wrought upon to live according to the Word our selves. For he that hath not so strong a Belief of the Word of God, and the Life to come, as will take on his own Heart from the Vanity of this World, and set it upon a resolved Diligence for Salvation, it cannot be expected that he would be faithful in seeking the Salvation of other Men. Surely he that dares damn himself, dares let others alone in the way to Damnation. He that will let go his hopes of Heaven, rather than leave his worldly and sensual Delights, I think will hardly leave these for the good and saving of others. In reason we may conceive, he will have little pity on others, that is willfully cruelly to himself; and that he is not to be trusted with other Mens Souls, that is unfaithful to his own, and will sell it to the Devil for the short Pleasures of Sin. I beseech you therefore Brethren, as you tender the welfare of your own Souls, and the Souls of others, as you would have the Church of God flourish, the Kingdom of Satan lessened, and the Gospel of our ever blessed Lord run and be glorified in the Conversion of Sinners, and in the Lives and Conversations of his Saints; take heed to your ways, and become exemplary in your Lives, *that others, seeing your good Works, may glorify our Father which is in Heaven.*

Nor would I put you only to an outward, sober and civil Conversation, but also (as the means to it) to look after an inward Renovation. We, as well as other Men, have vicious and corrupt Natures, which must be sanctified and renewed, or we can never be saved: Prove your selves therefore whether you be in the Faith, in Christ by a through Sanctification and serious Repentance, or not. Take heed you be not void of those Graces of God's Spirits, which you offer to others and excite others to pray for and endeavour after. That you preach not the Word of Conversion to others, and your selves being yet unconverted, should prove Castaways. And know that a Gospel Conversion, or work of true Grace, implies not only sober and righteous Actions, but sanctified and renewed Affections: not only blameless Lives, but clean and pure Hearts; and you shall be able to judge of the one by the other. For if the inner Man be renewed, the outward Man will be reformed; where the Heart is truly sanctified by God's Spirit, there the Life will be conformable to God's Law. — And being satisfied about our own Spiritual State, that it is safe and good, let us in our respective places vigorously endeavour the Renovation and Conversion of others, studying and by all means striving to fit our selves for so great a work, as those that are sensible of the difficulty of it: O what Qualifications are necessary for us, who have such a Charge upon us, as we have? He must not be a Babe in Knowledge, that will teach Men all those mysterious things, that are necessary to be known in order to Salvation. How many Difficulties in Divinity to be opened? How many obscure Texts of Scripture to be expounded? How many Duties to be done, wherein our selves or others may miscarry, if in the Manner, End, Circumstances and Matter they be not well informed? How many Sins to be avoided, which without understanding and foresight cannot be done? What a number of Satan's Wiles, of his sly and subtle Temptations, must we open to our Peoples Eyes, that they may escape them? How many weighty and yet intricate Cases of Conscience must we daily resolve? And can such work and so much work be done without Knowledge and other due Qualifications? O what strong holds have we to batter, and how many of them, what subtle, diligent, and obstinate resistance, must we expect at every Heart we deal with? Prejudice hath block'd up our way, we can scarce procure a patient hearing, but many think ill of what we say, while we are speaking. We cannot make a Breach in their groundless Hopes and carnal Peace, but Men have twenty Shifts and seeming Reasons to make it up again; and as many Enemies, that are seeming Friends, ready to help them. We Dispute not with them upon equal Terms; but have

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I have Children to deal with that cannot understand, as we have distracted Men (in spirituals) to reason with, that will bawl us down with roguing Nonfence: we have Atheistical Persons to encounter, that deny Principles; wilful and unreasonable People, that when they are silenced are never the more convinced; and when they can give no Reason, will give you their Resolutions. *I will not believe you, nor all the Preachers in the World in this, nor change my Mind, nor alter my Course, say what you will.* Like the Man *Salvian* had to deal with, that being resolved to devour a poor Man's Estate, and being entreated by *Salvian* to forbear, told him, he could not grant his Request, for he had made a Vow to take it; so that the Preacher, & *ita religiosissimi sceleris ratione*, was fain to depart. Now when I consider all this (and much more incumbent upon us Ministers, which is no Burden for a Childs Back) I cannot but break out with the Holy Apostle and say, *What manner of Persons ought we to be, in all Holy Conversation and Godliness?* Lord! What manner of Persons ought we to be in all holy Resolutions and Endeavours for our great indispensable and weighty work? Let us therefore with Seriousness and holy Resolutions, separate our selves from the World, and devote our selves with our Might to God and the good of Souls, labouring both by our soundness of Doctrine and holiness of Living, to add unto the Flock of Christ, the Church of God, such as shall be saved. And to approve our selves in the sight of all Men, to be the Lights of the World, the Ambassadors of Christ, a Chosen Generation and a Royal Priesthood, shewing forth the Practices and Vertues of him, who hath called us out of Darkness into his marvelous Light. Which that we may all do, I conclude with that excellent Prayer of our Church, pertinent to this Exhortation.

That it may please thee, O Lord, to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of thy Word, and that both by their Preaching and Living they may set it forth, and shew it accordingly. — And let every one that wisheth well to Zion, say, Amen.

ERRATA.

Page 4. line 16. for *sin*, read *isome*. R. 5. l. 46. f. *there is*, r. *therein is*. P. 7. in the Margent dele *Pompin*. P. 10. l. 33. f. *are*, r. *is*. P. 10. l. 44. f. *tongues*, r. *thanks*. P. 13. l. 36. r. *the sin of Nature*. P. 17. l. 19. f. *this*, r. *their*. P. 22. l. 58. f. *the men*, r. *these men*. P. 24. l. 4. f. *new*, r. *now*. P. 35. l. 26. dele *a Commissaries*. P. 35. l. 42. f. *proceeded*, r. *preceeded*. P. 36. l. last, f. *examine*, r. *ex animo*. P. 37. l. 27. f. *there*, r. *then*. P. 38. l. 39. f. *lost between them*, r. *between us*.

FINIS.

